

الآلى المصنوعة

FAKE PEARLS

**A Collection of
Fabricated Prophetic Sayings**

by
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FAKE PEARLS

**A Collection of Inauthentic Statements of the
Prophet of Islam**

Syed Iqbal Zaheer

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PREFACE TO THE SECOND EDITION

This book has been long in the making. Although the initial work was done several years ago, and friends were pressing for more editions, the expansion of the work for the addition of a few more chapters took a couple of years to slip by.

Another hurdle was the Arabic text. I decided to re-write it, but became so although immensely highly motivated, I was not a native speaker of English, but when it comes to the Quran, I would like to be as close to the original text as I can. Last night, I was sitting at my desk, and my children were paged in trying to help me. I was sitting at a good pace, and I was around 100% of the way through the school, once again, I was sitting at my desk, and I was working on it until finally he was through. My second daughter did the proof-reading. But progress was again interrupted. I could not find a suitable person to set the type. That problem was solved by brother Fayyaz Hameed who, despite his busy work schedule, has a passion for the service. Unfortunately however, he did not finish up of the work in due time, as the book goes to the printer. I feel immense gratitude for all those who put in their efforts. Inshallah, I can do it all, may Allah accept them for their services.

The numbering system is as follows: The first number (before the slash [/]) is the serial number of the hadith in this collection. The

PREFACE TO THE SECOND EDITION

This book has been long in the making. Although the main part was done several years ago, and friends were pressing for its publication, the expansion of the work for the addition of a few more *ahadith* saw a couple of years to slip by.

Another hurdle was the Arabic text. I decided to include them because although increasingly Arabs are now reading books in English, but when it comes to the Qur'an and Hadith, they would like to see the original text. I couldn't find time to type the text myself and my children were engaged in typing for my other works. Finally, the gap in time and schedules arrived and the Arabic part began to see progress at a good pace. My second son 'Adnan, although still in his middle school, once again proved his mettle. He kept working on and off, until finally he was through. My second daughter did the proof reading. But progress was again interrupted. I could not find time for its page-setting. That problem was solved by brother Fayyaz Sheikh, who, despite his busy work-schedule as a pharmacist, volunteered his services. Unfortunately however, I could not make use of the work he did. In any case, as the book goes to the press, I feel enormous gratitude for all those who put in their efforts. The most I can do is to say, may Allah accept them for His services.

The numbering system is as follows. The first number (before the slash [/]) is the serial number of the *hadith* in this collection: 1-250.

The second number (after the slash) is the entry number as given in the source book: Ibn Jawzi, Saghani, or others. For example, in 25/21, 25 is the serial number of the *hadith* as in this book, while 21 is the serial number in Saghani's *Al-Mawdu'at*. This should help someone trying to trace the *hadith* in the original works. Muhammad Tahir Patani's *ahādith* are an exception. His collection in Arabic was not numbered.

This second edition allowed the author to revise and improve the work. A few textual errors that had remained have also been removed.

Praise to Allah for having made possible the appearance of this work. It is hoped that larger works on this important subject will follow. Allah has power over everything.

Syed Iqbal Zaheer

January 22, 2002

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Introduction

INTRODUCTION

Hadith Definition

The Qur'an and *Sunnah* are two primary sources of the religion of Islam. *Sunnah* narrations are known as Hadith. Hadith stands for what is transmitted by a chain of narrators as the Prophet's words, deeds, what bore his tacit approval, or the description of his person. In other words, Hadith consists of two elements: The chain of transmission (*Isnād*), and the text (*Matan*). Non-experts have only one element in mind, the text, but the experts have two: the chain of transmitters plus the text.

In any case, if authentic, Hadith has a legal and moral value. It greatly helps understand the Qur'an. In fact many Qur'anic verses cannot be fully comprehended without the Hadith. From the earliest times therefore, Muslim scholars have paid extra-ordinary attention to the collection and preservation of Hadith. Many of them devoted their lives to its study, authentication, classification, explanation, and popularization. Such of them came to be known as *muhaddithun* (sing., *muhaddith*), or Doctors of Hadith. Their number - if we count only the experts - runs into thousands.

The Developmental Process

Although many of the first generation Muslims had compiled Hadith for their personal use (after the Prophet

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removed the ban he had initially placed on its writing), this discipline took its own time to catch on as a special subject of study. In the earlier days of Islam, life was simple, and societal interactions limited. But, with the expansion of Islam, and entry of hundreds of thousands of men and women of different geographical regions into its fold, complications grew and the need to turn to the Hadith for guidance also grew phenomenally. The result was that by the end of the first Islamic century Hadith had become a vast discipline to which thousands of people devoted their energies, time and resources. Also, in the early Islamic phase, all that the new comers needed was some confidence about how they understood the Qur'an. Once they had achieved that confidence, they turned to Hadith in great zeal.

Originally, transmission of the Prophetic words was verbal. It was only preservation that was in written form. That is, although many of the first generation Muslims had preserved in writing what each of them had heard from the Prophet, the transmission to the next generation, or to each others remained verbal. There was no special reason for a teacher or transmitter to offer the students or others copies of what he had preserved. Firstly, writing material was scarce, secondly, the earliest Muslims were men of honesty and integrity. They were very scrupulous about what they had heard from the Prophet and what they narrated on his behalf. They had paid a heavy price for faith, having fought under his banner, received injuries, lost dear ones and suffered great material losses. They could not be the ones, therefore, to treat the Prophet's words cursorily, or pass them on unscrupulously. To them religion, as embodied in the Qur'an and Hadith, was just about everything that mattered in their lives. All else was secondary.

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But, of those that followed, not everyone was as careful, as devoted, or as pious. Although many treated the study of Hadith as seriously as men and women of the first generation, for some its hearing and reporting was of a casual nature. The most that they wanted from the Hadith was to get a rough idea concerning the kind of behavior that was required of them in everyday life. Details of the narration, or narrators, did not interest them. Nor accuracy was of prime importance to them. Much they could learn from the living pattern of those that had seen the Prophet, or had witnessed the life of his Companions. *Ahādith* merely filled a gap here and there. So, to them, finer details were of no importance. It was this class of people that committed errors: not only in what they heard, but also in passing on to others what they had heard. Further, not everybody specialized in Hadith to care about the narrators above them. They cheerfully quoted a narrator without having personally heard from him. Some were too confident of their own standing and quoted *ahadith* on their personal strength directly from the Prophet without naming the previous narrator: e.g., the renowned Hasan al-Busri. He narrated directly from the Prophet and his position was so eminent that no one ever questioned him about who the intermediary narrator was.

In any case, it is because of this class of people that the first elements of inaccuracy started to creep in - both in the text as well as in the chain of narration. Although well meaning, this is the class which contributed to the rise of weak reports: quoting inaccurately, incompletely, or narrators they had not personally heard from. In complete contrast to them, there were some among the Muslims, right from the Prophet's time, who were very scrupulous about what they heard from the people quoting

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as *hadith*. Some even double-checked with the Prophet himself as long as he was alive.

Yet others questioned the narrators and expressed their own disagreement because they had heard to the contrary or had details that the narrator was either omitting or was unaware of. 'A'isha, 'Umar, 'Ali, and several others of the Companions exercised extreme caution, crossed checked the narrators and pointed out any error they discovered. Down the line, with political differences, asceticism, prejudice and religious zeal, a new kind of Hadith arose: attribution to the Prophet of words he hadn't said. It was natural, therefore, that the errors concerning the identity of narrators, accuracy of narration, or untrustworthiness of the narrator came to the notice of the specialists. And, although Hadith criticism had taken birth during the time of the Companions themselves, a proper science developed only later. It were the latter day scholars who took several practical measures to either kill untrustworthy reports, or, if in circulation, sift and classify - from the point of view of trustworthiness or untrustworthiness - and assign the Hadith grades, in accordance with the nature of errors they bore.

Kinds of Hadith

In consequence, three primary types of Hadith emerged: the *Sahih* (sound, or trustworthy), *Da'if* (unsound) and *Mawdu'* (fabricated).

Sahih

A *Sahih* (sound) Hadith is one that is reported by trustworthy narrators (*thiqah*), men of integrity (*'adl*), the chain

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of narrators ending right with the Prophet (*saws*), without a break (*muttasil*), the report being not an isolated one (*shādh*), and not carrying a hidden defect (*‘illah*). The definition sounds simple. But, each of these conditions is explained in such detail by the Hadith doctors that it becomes difficult even for a trustworthy *hadith* to get through. For example, a trustworthy (*thiqah*) narrator is qualified as one whose name, nickname, title, parentage, occupation, dates of birth and death, places where he lived, his teachers, students, details about journeys undertaken, and many other information should be available without any contradiction surrounding them. If they are not available the narrator has the risk of being branded “*Maj-hul*” meaning unknown and his narratives rejected.

Obviously, for a brief introductory note of this sort, details concerning these several qualifications cannot be of great concern. Suffice us to be familiar with the basic principles and definitions. Anyone interested in details might have to look into larger works.

Da`if

In contrast, a *Da`if* (unsound, weak) *hadith* is one that falls short of any *one* of the criteria assigned to a *Sahih hadith*. In simpler words, failing any qualification test that is applied to a *Sahih* report, it is termed as *Da`if*. The principle of falsification test now widely used in science has its precedence in the study of Hadith.

However, in practice, there can be a few other reasons for a *hadith* to be declared *Da`if*. For example, it might have someone in its chain of narration who was:

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accused of irreligiousness,
committed mistakes in transmission,
was a careless slipshod person,
indecisive,
contradicted (the better-judged narrators),
a shoddy character,
ignorant,
practitioner of an innovation,
of questionable opinions, or
poor of memory.

Any *hadith* with a single narrator in the entire chain of narrators, alleged to possess any one of the above disqualifying characteristics, is termed *Da'if*. To explain, let us assume there is a *hadith* with a chain of transmission that consists of five persons, then, any single of these five, if alleged to possess a single disqualifying characteristic would render the *hadith* weak. But of course, the matter is not as simple as that. There can be a few other reasons, too technical to discuss, that render a *hadith* *Da'if*.

This schematic description should, we believe suffice for a simple work of this nature. A few examples can be noted in this work during the course of discussions that follow in explanation of why a particular report was declared untrustworthy.

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Mawdu`

These are forged traditions. Of these there are two kinds. First, those that were intentionally forged and attributed to the Prophet. They are known as *Mawdu` ahadith*. Except for a stray case, when someone tried to get married to a woman by bluffing that he had the Prophet's approval, fabrication of a *hadith* never happened during the Prophet's life-time. It was roughly from the middle of the first century that fabricated traditions began to appear. Nevertheless, since the scholars took immediate corrective steps, they phased out after enjoying a brief existence. The bulk of them disappeared from written Hadith works in about two hundred and fifty years. By that time trustworthy Hadith compilations had taken their good hold. Except for a stray one here or there, these intentionally forged reports cannot be found in any antequated collection. They must be looked for in specialized works that deal with forged or untrustworthy narratives, or in collections that have not been rated high by the experts. As regards those fabricated traditions that had remained in verbal circulation, the scholars turned their attention to them next (after they were through with the compilation of *Sahih Ahādith*). After thorough investigation and identification they took measures to purge them out too.

A second kind of forged Hadith is one in which either a false attribution is made to the Prophet, but mistakenly and unintentionally, or, a wrong narrator's name is quoted by error. It is termed as *Bātil* (baseless). This kind of Hadith keeps cropping up, every now and then, down to this day - though of course not in Hadith collection of sorts. To be sure, if forgeries happen to be of the type that slip identification in the first instance, then, after a few years of verbal circulation, they begin

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to enter into written works, sometimes even in those of scholarly nature. Hadith Doctors therefore, check into scholarly writings of their time, identify them, and send them out of circulation. The process goes on.

At this point it might be kept in mind that a *Mawdu` hadith* is not necessarily a fabricated one. If one of the narrators was accused of lying, in whatever affair (say in his dealings), his narration is declared *Mawdu`*, although, his lying in a certain affair did not mean that he lied in religious affairs also, or, more seriously, was a forger of narrations. The same applies to *Da`if* reports in a lesser sense.

Understandably, and as pointed out above, the first efforts of the Hadith Doctors were aimed at collecting the *Sahih* traditions, rather than bother themselves about forged or questionable ones. Compilers such as Imam Malik, Imam Ahmed, Bukhari, and many others paid no attention to the weak or forged traditions. They knew that the substance of the forged traditions was so ostensibly lacking in depth that there was no reason to fear them. As time passed by, and knowledge spread, they would be dropped from circulation by common sense alone. They were not in written documents anyway, and being in verbal circulation could not be expected to enjoy a long life. It were *Sahih ahadith* that needed preservation, and hence, the appearance of *Sahih* compilations. It was only when they found that the weak and fabricated *hadith* were finding their way into written materials, or, were being treated seriously by the masses that the scholars sprang to action.

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Causes Behind Forgery

Several causes have been attributed to the two kinds of forgeries, the intentional and the unintentional. In what follows we shall discuss the intentionally forged *ahadith*.

The earliest intentional forgeries were of political nature arising out of political differences and struggle for power. Differences between the Abbasids and Umayyads that started with an accidental battle between `Ali and Mu`awiyah during the middle of the first Islamic century, led some of their ignorant supporters to inventing *ahadith* for and against each other.

The Shi`ah

The Shi`ah (originally, those from among the political supporters of `Ali who were a little more zealous about `Ali than `Ali himself) were the first to invent *ahadith* in favor of `Ali and his family. Shurayk b. `Abdullah the chief judge - himself a Shi`i, but a moderate one - said, "I pass on everyone's report except those of the Shi`ah. They fabricate *ahadith* and then treat them as religious injunctions." Imam Shafe`i said, "I have not found among those who succumbed to base desires, anyone worse than the Shi`ah in deceit." One such forgery runs like this, "The Prophet said, 'Whoever wished to look at Adam's knowledge, Nuh's piety, Ibrahim's patience, Musa's God-consciousness, and `Isa's devotion combined in a single individual, may look at `Ali.'"

Another Shi`i report says that `Umar once whipped Fatimah so hard that the strikes left marks on her body. Then he tried to crush her between the door and the wall. Fatimah cried

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out, "O my father." 'Umar then threw a rope around 'Ali's neck and dragged him around with Fatimah shrieking behind him and Hasan and Hussain weeping. Obviously, nobody but hard-core fanatics ever lent credence to this kind of fib about a person as remarkably courageous as 'Ali.

Some of the fanatical *Ahl al-Sunnah* (the great majority) were not to be left behind in reciprocation. They too invented *ahadith* in favor of those they supported. For instance, one forged narration says, "There isn't a leaf in Paradise but the names of Abu Bakr, 'Umar and 'Uthman are inscribed on it along with the testimony, 'There is no deity save Allah.'" This was in answer to the Shi'ah who cursed the three.

The Heretics

The early heretics were individuals, rather than organized groups, known as *Zanādiqah* (sing. *Zindiq*: atheist, heretic) who could not fight Islam openly and so took shelter under the cloak of piety. They could not introduce anything into the Qur'an - literally a locked book - so they fabricated *ahadith* and spread them among the masses. The aim was to cast doubts and create divisions. A couple of the most mischievous ones were identified, tried in the courts, and executed. Muhammad b. Sa'id as-Shami for instance, who was finally executed, fabricated a *hadith* which reported the Prophet as having said, "I am the seal of the Prophets. There will be no prophet after me unless Allah wills otherwise." The obvious aim for adding the last few words, to an otherwise authentic statement, was to open a door for future mischief.

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Some others were heretics, plain and simple, with no special objectives. One of them invented a *hadith*, "Allah appears in the night of 'Arafah (during pilgrimage) on a verdant camel. He shakes hands with the mounted and embraces those on foot." Or, "Allah created angels from the hair on his forearms and breasts." Or, "I saw my Lord without a veil between me and Him. I saw every detail down to the crown that was stuffed with pearls." Some of the 'Abbasid caliphs pursued them and punished them. However, the pursuit was not vigorous and so they came alive every now and then. The Muslims have been, throughout their history, slow and half-hearted in the pursuit of religious heretics. The problem, therefore, persisted.

Prejudicial

Racial, national and tribal prejudices also gave birth to forgeries. For instance, non-Arabs forged the following *hadith*: "When Allah is angry, He reveals in Arabic and when he is pleased He reveals in Persian." Profanity for profanity, they were answered by the Arabs with such forgeries as, "If the Arabs are disgraced, Islam will be disgraced." A few *ahadith* were fabricated against blacks. One such said that the blacks were no good for anything except for their bellies and sex. Another fabrication said, "The Azd (tribe) has come to you. They are the best looking people, the sweetest of word and the truest upon meeting (the enemy)."

Story-tellers

Of the many kinds, the story-tellers, professional speech-makers, *halaqah* conductors (circlists), and street preachers were the most prolific contributors. They were

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known in the past times as “story-tellers” (*Qussās*). A weak minded people, they forged *ahadith* with good intentions. When one of them spoke of Paradise he would say on the authority of the Prophet that it had houries made of musk and saffron, kept in palaces made of white pearls of seventy thousand divisions, each division with seventy thousand domes, each dome with seventy thousand ..” Obviously, not for long could they pass on such stuff as authentic reports. Repetition of the figure “seventy thousand” might have evoked the interest of the imbecile but attracted attention of the critics too.

Latter-day juridical divisions also gave rise to a few forgeries executed by their ignorant followers. For instance, “Whoever did not raise his hands in the Prayers, (*rafʿu al-yadayn*) did not Pray at all.”

The Ascetics

With the passage of time, the ascetics also joined in, and contributed a few of their own fabrications. Mostly, they fabricated *ahadith* concerning virtues of good deeds, especially those pertaining to rituals of worship. One of the best known was Ghulam Khalil. He was so revered for his ascetic ways that Baghdad market closed down in mourning the day he died. Nonetheless he was an unabashed forger. When asked where he got all those reports from, he replied, “I forged them to soften the hearts of the people.”

When this class of people were reminded of the Prophet’s words, “Whoever forged a lie on me will have his resort in Hellfire,” they replied that they were not fabricating *hadith* against him, rather, in his favor. Some of them were quite

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funny. When they saw that people were showing greater interest for Law (*fiqh*) than the Qur'an, they forged *ahadith* speaking of the great virtues of the Qur'anic chapters. Yahya b. Sa'id al-Qattan, a Hadith critic said, "I have not observed more falsehood in anyone than those who have a reputation for goodness." This class of people in fact last to this day. They are stubborn carriers of forged and weak *ahadith*.

Number of Forgeries

Before we move on, an important point merits notice. There were some fabricators who claimed that they had fabricated "so many thousands" of *ahadith*. Some students of Islam take that literally and feel very concerned. What they overlook is that since most of those intentional forgers and fabricators were heretics, intending to destroy the Muslim's faith in Islam, their statement to this effect was their parting shot. They wished to achieve through such statements what they failed to accomplish through their nefarious plot: plant doubts among the faithful. Their final statement was as trustworthy as the reports they forged. Hence the principle of the Hadith Doctors: Do not ever trust any liar for any statement. Further, it should be obvious that in practice it couldn't have been possible for anyone to forge tens of thousands of *ahadith* as they claimed. It is similar to a journalist trying to attribute tens of thousands of false statements to, say Lincoln or Lenin. He will have to speak lot of rubbish. Moreover, if the Hadith-forgery forged one *hadith* a day, it would have taken him 27 years to forge 10,000. An enterprise demanding a quality entirely lacking in people of such class: single-mindedness. In short, they were lying when they claimed that they had fabricated thousands of *ahadith*.

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Another point to be noted is that not every forged *hadith* is a new *hadith* altogether. For example, a *hadith* - textually authentic - is reported through say 10 different sources; that is, ten different chain of narrators. Three of them may have trustworthy chain of narrators, and the rest of them with one or more unreliable narrators in the chain - all of them with one text. But, in actual fact there is only one *hadith*, which is counted as ten because of varying chains of narrators. A non-specialist might assume that the discussion is about ten textually different *ahadith*.

Hence, when someone comes across a statement today that thousands of *ahadith* were forged, he thinks those were thousands of different statements; whereas, the forger might have forged quite a small number in terms of textual content but which, quoted and re-quoted would have increased in number.

The Damage

All reasons accounted, the forgers and heretics couldn't do a great deal harm. Firstly, several Companions were alive right until the end of the first century from whom the Followers obtained the traditions. It was difficult for a forger to forge a *hadith* different in meaning than what the Companions were narrating. Nobody would listen to him. Secondly, the time they had at their disposal was too short: maybe from the middle of the first century until the middle of the second century (50 A.H. - 150 A.H.), or even less. For, trustworthy compilations began to appear by the beginning of the second century. That acted as a discouraging factor for the forgers and, in fact, swiftly brought things to control. Thirdly, the dissenters that the political hot

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beds had produced did not concentrate in the heart of the Islamic world, Makkah and Madinah, rather in Syria, Iraq and other places. Initially, Makkah and Madinah were both the religious as well as the intellectual heart of the world of Islam. They were, therefore, the centers of Hadith knowledge, until *ahadith* came to be documented. Consequently, any forgery originating, say from Kufah, could easily be detected if it clashed with those of Makkan or Madinan origin. Fourthly, both the types of forgeries, political or religious, faced difficulties in gaining currency. In case of the former, they either extolled certain personalities (such as 'Ali and his family members), or condemned others (such as those politically opposed to him). No one treated these forgeries seriously even if they ran in thousands. It didn't matter either way: true or false. What if 'Ali pulled the Khayber-fort gate off its hinges, alone, as a forged *hadith* goes?

As for the religious forgeries, their detection was not a formidable task either. Anything that went against a Qur'anic statement, or against the practice of the Companions and their Followers, especially of Makkah and Madinah, met with its instant death. That means, the forgers only enjoyed the freedom to forge *ahadith* on the virtues of devotional acts, extolling certain acts beyond reasonable measure, or condemning certain evil acts with greater severity than the Qur'an and *Sunnah* did, or was speaking out his personal prejudice.

Some of them, such as 'Ubad ibn Kuthayr, or Nuh ibn Maryam were doing exactly that for pious reasons. The latter forged *ahadith* narrating the virtues of the Qur'anic chapters. Either way, no damage could be done to Islam. What if

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somebody forged a *hadith* which said, “When Allah had finished creating the letters, ‘*Alif*’ stood up while ‘*Baa*’ prostrated itself?”

Further, heretics and political dissenters were well known in their times. Most people suspected the integrity of even those of them that were upright. In fact, some very good scholars came under the shadow of doubt simply because they evinced a soft corner for ‘Ali. Whenever their name appeared as a narrator, a critic would say, “The man was inclined to Shi‘aism!” That was enough to damage the poor man’s standing among the Hadith Doctors. So, the political dissenters could forge as many *ahadith* as they wished. But they couldn’t find an audience ready to swallow all that they said. Nor could they work openly. They were always afraid that scholars would take notice of them. They couldn’t, for instance, for all their guile, conduct regular classes. (It were the *qussas* [public preachers] who conducted regular classes). They avoided going too public, not only from the fear of the scholars, but also from the fear of the rulers. Also, their clandestine operations couldn’t bear fruit with such giants around as: Sha‘bi (d. 104 A.H.), Ibn Shihab al-Zuhri (d. 124 A.H.), Abu Zinad (d. 132 A.H.), Ibn Jurayj (d. 150 A.H.), Al-Awza‘i (d. 157 A.H.), Sho‘ba b. al-Hajjaj (d. 160 A.H.), Sufyan Thawri, (d. 161 A.H.), Layth b. Sa‘d, (d. 175 A.H.), Imam Malik (d. 179 A.H.), Hammad ibn Zayd (d. 179 A.H.), Ibn Mubarak (d. 181 A.H.), Yahya ibn Sa‘id al-Qattan (d. 198 A.H.), Sufyan b. ‘Uyayna (d. 198 A.H.), Imam Shafe‘i (d. 204 A.H.), and Yahya ibn al-Ma‘in (d. 233 A.H.).

Far from a forgery, even a weak report couldn’t escape the attention of the above, if it came into print or on the tongue of a respected scholar. When a *Zindiq* was condemned to death by Harun al-Rashid (d. 216), he taunted him by saying that he

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had already done the damage by forging thousands of *ahadith*. Harun Rashid retorted, "What about men like 'Abduallh ibn Mubarak and Is-haq b. al-Farazi? They will chase them out (of circulation) one after another."

Some of the Hadith specialists were supreme masters. 'Ali b. Madini said: "There were six (unequalled) critics of Hadith narrators: Zuhri (born 51 A.H.) and 'Amr b. Dinar of Hijaz, Qatadah and Yahya ibn Kathir of Busra, and Abu Is-haq and A'mash of Kufah." These were continually at work, ready with their guns to shoot down any flying fake report.

Thus we see that the various kinds of forgeries hardly did or could do any real damage to Islam. But, combinedly, they could change the way the Muslims understood their religion and its spirit if they had access to them alone. For instance, *ahadith* forged on asceticism, extolling other-worldliness, could seriously affect the Muslim psyche reducing them to inaction in face of the challenges of life.

The problem however, of circulation of weak and untrustworthy *ahadith*, persists down to this day, despite all the compilations of the *Sahih* works. That is, although weak or forged *ahadith* can no longer infiltrate into the classical reference works, *ahadith* of the gossipers, story-tellers, and street preachers, are still different from those in the compiled works. And, newest forgeries still receive, because of their spicy nature, as much eager hearing as those offered by the story-tellers of the past. Hadith Doctors face the same tasks today: purging of the forgeries current among the masses. It is as necessary to purge them now, as it was in the second and third Islamic centuries. Such purging does not always have to be from

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the written works, in which they don't survive long, rather, from the oral traditions, posters, booklets, fliers and sham religious literature: the kind of material sold on the side-walks.

The Purging

With the Hadith evoking wide interest among early Muslims, an interest amounting to obsession, the appearance of forged (intentional or unintentional) and the weak *ahadith* was an expected event. When that happened, it became necessary, as pointed out above, to identify and isolate them. Serious students of Hadith, keenly aware of the problem from the start, came out with ingenious methods applied with great diligence to purge the Hadith literature and chase out the spurious ones. Ultimately however, the outcome was similar to the use of a sledge-hammer to kill an insect - such were the strict measures that were taken by the experts. Many of them were outright allergic, and declared this or that *hadith* weak or forged without mercy and - if one is allowed to say - on the slightest of pretext.

The result of the earliest efforts to purge the weak and forged reports led to the development of a new science. In its wake this new science gave birth to several disciplines, the Principles of Hadith Criticism being of utmost importance. This science enabled the scholars to sift and separate the authentic from the spurious reports following rules and principles that were taken to such refinement as to defy further improvement. It was a remarkable accomplishment that has not been overshadowed by any other except by the scientific disciplines of the modern times and can be regarded as humankind's unique achievement. It is unparalleled in its application too.

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No other people have applied such stringent rules of acceptance and rejection to reports of the past, or even of the present, as have the Hadith Doctors. (At this point one might remind of Noam Chomsky's apt description of modern history in words: "... the amusing reconstruction entitled 'history': *World Order Old and New*, Oxford, p.36, 1994). Although it is too late, but, theoretically speaking, if the followers of any other religion applied the same rules to their holy literature, they'd have to abandon their religion altogether for want of a single report that can withstand the criteria as set by the principles of Hadith criticism. But this is a highly hypothetical idea. Their narratives and reports do not have a chain of narration to start with! And, where it is occasionally traced, the names are entirely hypothetical. All that we know about them is the names as they appear.

Narrators

The first precautionary measure was to be conscious of who the reporter was, irrespective of what he was reporting. If he was an unknown person, or known to bear a defect, his narrations were not to be passed on. Obviously, this meant that some trustworthy reports would be lost, since authenticity search was not launched, rather, the unauthentic source was severed off. In simpler words, Hadith scholars did not bother to check on the authenticity of a narrator on whom doubt was cast. As soon as they heard that someone was endowed with one of those qualities that they detested, they threw him and his reports out of the window. There was none to defend the poor narrator. With him went many authentic reports too. But the measure promised that the untrustworthy reports were definitely kept out. As for the possible loss of a few authentic

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reports, the answer was, there are so many trustworthy *ahadith* on every issue of any importance that a few lost wouldn't make any difference. If trustworthy, they are sure to show up somewhere through a trustworthy chain of narrators.

Following the above precautionary measure, when in his late years Ibn 'Abbas (d. 68 A.H.) heard someone narrating a few *ahadith*, he paid no attention to them. He told the surprised narrator that the time had come to look into the quality of narrators. Abu al-'Aliyyah, a Follower (*Tābe'i*) says, "When we heard a (new) *hadith*, we went up to the Companions themselves to check its authenticity." Many of those who were serious about Hadith began to travel to other towns - Makkah, Madinah, Egypt, etc. - seeking confirmation by direct transmission of what they had heard narrated in their names.

If someone had, for example, participated in the battle of Badr along with the Prophet (*saws*), why not speak to him directly, instead of someone else narrating on his behalf? Sha'bi once narrated a *hadith* and then told the audience, "Hah. Take it from me at no cost. There was a time when a man traveled to Madinah to hear the report (first hand)." The trouble admitted, it must be pointed out however, that traveling, especially to Makkah or Madinah was no problem at all. People went there so often for Hajj, 'Umrah, study, or trade purposes. In fact, anyone familiar with the lives of the scholars or tradesmen of the ancient times knows how easily they moved from town to town thousands of miles away. And many scholars were merchants by profession. So, checking their Hadith collection against the narration of those directly involved, signified, factually speaking, no special pain. Indeed, there was a kind of a stigma on someone who did not check his Hadith by traveling to other

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towns. Said Yahya b. Ma'in: "There are four kinds of people who never become mature in their lives. Among them is he who writes down Hadith in his own town but never makes a journey for this purpose." Travelling was undertaken for several purposes e.g., for comparing the reports of several students of a single scholar, of the narrations of a single narrator at different times, comparison between the oral and written versions, etc.

And, when discrepancies were discovered in the text, it led the scholars of Hadith to look for and pass on reports about the reporters themselves. Who were they? What were their credentials? And, who vouched their moral integrity? So that, when a man narrated a *hadith*, he took the risk of putting his entire life on scrutiny and perhaps his career at risk, if he happened to hold a religious post. And the scrutiny was pretty severe.

Extensive research was conducted to uncover every detail of a narrator's life. Dead or alive, everyone was investigated. Lives of some 600,000 men and women were scrutinized and judgement passed. And, as pointed out earlier, while attempting that, the researchers were not looking for the details that would prove the trustworthiness of a narrator. They were looking for any detail, even one, that would prove his untrustworthiness. They seem to be more eager to throw men overboard than accommodate them.

An early Hadith Doctor Yahya Sa'id al-Qattan is a typical example, and not at all an exceptional one. In his death bed he turned to friends and students around him and asked, "What do the people of Busra think of me?" They said, "They admire you, but, at the same time, are afraid of your criticism of their"

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scholars.” He replied, “Look! That one of them should stand opposite me in the Hereafter is easier for me to imagine than to think that I should meet the Prophet and he should say, ‘Narratives were being passed around you. You suspected their authenticity, yet you did not criticise?!’” Not only narrators were important for these people, the narrated text was equally so. And, with reference to a narration, it did not matter to them whether what was being said went in favor of Islam, or not. That was secondary. The important question was, did the Prophet say so?

For example, one of the reports attributed to the Prophet (saws) said, “Don’t look at who said. Look at what he said.” Now this was declared as “no *hadith*.” But, one may ask, ‘What if it was a *hadith*? What harm could it do?’ But, such were not the considerations of Hadith experts. Harm or no harm was of least concern to them. Or, take for instance *ahadith* that attributed a few miracles to the Prophet. Followers of other religions would fall on their knees to grab such reports. But the Hadith Doctors had no hesitation in rejecting for what would be considered by the outsiders as minor reasons. Some might say they were fussy.

In fact, some of the fabricated *ahadith* spoke high of the Hadith scholars themselves. Yet, they could not escape the axe. Indeed, let alone a whole report, even a part of it, sometimes an additional word to a trustworthy report did not escape attention and was promptly declared an interpolation. For example a *hadith* says, “A man will not be able to move from his place on the day of Judgement until he has been questioned about four things: About his time as to where he spent it, about his body as to where he used it, about his wealth as to how he earned it and

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how he spent it, and about (his love of) my kinsfolk.” The scholars were quick to look into the narrators and to discover that the words, “about [his love of] my kinsfolk” were interpolated to an otherwise trustworthy narration.

The scrutiny of the narrators wasn’t a pleasant job either. Many didn’t like doing it. Some of them declared with a heavy heart a few men untrustworthy as narrators, even though at personal level they respected them for their knowledge and piety. But they knew that such a course was essential. Their extra care could be likened to an army officer not looking for the physically fit rusty young men lined up before him to choose for service, rather, looking for a pretext to cut out as many as he could from the way they stood. For every accepted narrator, the heads of dozens rolled. They abandoned a narrator on the slightest of suspicion, either of intention, or inaccuracy, greatly reducing the number of trustworthy reporters and reports.

An awesome amount of work went in but, with its accomplishment, people could sit back relaxed, read a Hadith book, and feel assured that they were reading the words of the Prophet (*saws*).

That done, some scholars devoted whole works to specific topics to facilitate future research. For, the criticism of narrators or narratives were spread over dozens, if not hundreds of works. It wasn’t easy, even for scholars, to know what was the problem behind a *hadith* that came to be termed weak or fabricated. So, some scholars extracted material from older works and put them into a single volume. Those older books in fact were not dealing with that issue specifically. But a stray remark was made either in the text or in the footnotes about say

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a narrator. To collect together such remarks from dozens of works was of course not easy, but perhaps for the lovers of Hadith, all the more reason why it had to be done.

Signs of Forgery

Since the present work is primarily a collection of what are technically known as “Forged *Ahadith*” (*Mawdu‘āt*), or those that nearly came to be classified thus, we might state a few points about signs by which they can be identified. There are a number of them. A few are as follows:

(i) The differences in style, diction, inner structure, and content of a report as against those of the trusted words of the Prophet. Those who are familiar with the latter, have little difficulty in placing their finger on a forged one. It is similar to someone being fully conversant with the writings of say Edward Gibbon. Given a sentence by someone else, it wouldn’t be difficult for him to identify it as a non-Gibbon statement, either from style (Gibbon had a very specific style of writing), or diction (Gibbon’s stock of words, although large, were typically his), or inner structure (Gibbon is almost unique among writers), content (Gibbon belonged to the 18th century and was a historian). So, if the writing attributed to him does not match with his style, diction, or touches upon say psychoanalysis, or socio-economic, then, it is easy to conclude that Gibbon wouldn’t have written it.

(ii) If the language is below a certain level of eloquence. The Prophet employed a language of high rhetoric, and, even if he used rare words, did not employ ambiguous ones.

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(iii) If the report is totally irrational, such as the report which says, "Nuh's boat circumambulated the Ka'bah seven times."

(iv) If the report is disproved by the turn of events, such as, a report says that caliphate will remain with the 'Abbasids until the time of 'Isa (*asws*) and Mahdi. But caliphate was abandoned much earlier, monarchy taking its place.

(v) The report says something that defies common knowledge, such as, "Egg-plant is a cure for every disease."

(vi) The report is opposed to an established principle of religion or life. For instance, "The best of you after two hundred years will be someone who will neither have a wife nor a child." (Meaning, moral corruption would be so high that living alone would be the best way of life). This report is opposed to an essential principle of life: propagation of human race.

(vii) The report says something that is outright non-sense. For example, "A white rooster is my beloved and beloved of Jibril."

(viii) The report contradicts a Qur'anic verse or a trustworthy *hadith*. For example, "A bastard will not enter Paradise, up to seven generations." This is opposed to the Qur'anic principle, "*No soul shall bear the burden of another.*" The report concerning the bastard has its source in the Bible.

(ix) The report favors a political, heretical, or innovative group that emerged much later after the Prophet such as the Qadariyyah, Jabariyyah, etc.

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(x) The report is against a proven historical event. For example, the Jews of Khayber brought a document which they claimed the Prophet had handed them at the time of Khayber's fall. It said that they didn't have to pay *Jizyah*. It cited Sa'd b. Mu'adh as a witness and was written down by Mu'awiyah. Now, Sa'd had died before the Khayber encounter, and Mu'awiyah hadn't embraced Islam until then.

(xi) The report promises a huge reward for an insignificant deed. For example, "Whosoever offered *Zuha* Prayers would receive the reward of seventy Prophets."

The above are some signs that can be found in the text of a weak or fabricated *hadith*. There are others that are in the chain of narrators such as,

(xii) Any one of the narrators in the chain was alleged (not necessarily proven) of a lie involving anything or anyone.

(xiii) A narrator narrated from someone he could not have met. For instance, 'Abdullah ibn Is-haq narrated from Muhammad b. Ya'qub. He was told, "Muhammad b. Ya'qub was dead 13 years before you came into this world!"

The above were a few examples. There can be many other reasons why a *hadith* can be rejected either as weak or as untrustworthy. This collection offers a few other examples as one reads through. (This writer's "*Miftah al-Ma'ani*" a collection of *Sahih Ahadith* with commentary, discusses a few other aspects of this important issue.

It should also be apparent by now that those reports that are marked as fake or weak, are more of the kind that are

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“suspected” of being so, rather than being truly and definitely so. (Hence the care with which some scholars deal even with those reports that have been declared weak or fake. Some, especially of the Indian sub-continent, are even fearful of saying they are forged, although, in practice they would treat them so). A good reason for the above principle is: “Lest a trustworthy report is doubted.” Obviously, a subjective, rather than an objective rule. But perhaps the caution is justified since the question involved is that of the lawful and the unlawful, of Paradise and Hellfire.

Sources

The work in hand presents a small number of forged or weak *ahadith*. They total 250. Of the many available, only five books were chosen to serve as the sources. They are,

1. *Talkhis of Kitab al-Mawdu`at* by Abul Faraj ibn al-Jawzi (d. 597 A.H.), by Imam Dhahabi. Edited by Abu Tamim Yasir b. Ibrahim, Maktabatu al-Rushd, Riyadh, 1998.

2. *Mawdu`at Al-Saghani*, edited and annotated by Najm `Abd al-Rahman Khalaf, Darul Ma`mun Li al-Turath, Dimashq, Beirut, 1985.

3. *Tadhkirat al-Mawdu`at* by Muhammad b. Tahir al-Patani, al-Hindi, (d. 984 A.H.), Dar Ahya' al-Turath al-`Arabiyy, Beirut, 1399 A.H.

4. *Al-Asrar al-Marfu`ah Fi Akhbar al-Mawdu`ah*, by Sheikh Mulla `Ali Qari al-Hanafiyy (d. 1014), edited by Muhammad Sa`id b. Basyuni Zaghlul, Darul Kutub al-`Ilmiyyah, Beirut, 1985.

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5. *Silsilatu al-Ahadith al-Da'ifa wa al-Mawdu'ah wa Athruha al-Sayyi' fi al-Ummah* by Muhammad Nasiruddin Albani (d. 1999), Al-Maktab al-Islami, Beirut, 1398.

Selection Criteria

Most of the reports selected for this work are forged or are “very weak” ones. Mere “weak” reports have been avoided. Firstly, for the reasons of volume: today’s readers are scared of voluminous works. Secondly, in most cases the harm done by a weak *hadith* is not of a serious nature. Further, there can be differences in opinion among the scholars over a *hadith*: whether it should be treated as weak or not, but there are few such differences over forged ones. Also, it is universally agreed that the forged reports, or, those alleged to be so, should be rejected outright. In fact, one of them should not be quoted without a warning that it has been termed “*Mawdu'ah*” by Hadith experts.

Another criterion of selection was the currency of the reports. Many of those presented in this collection have once again begun to gain currency among the common people, especially in the non-Arab world.

The title of this book has been borrowed from Suyuti’s collection named *Al-La'ali al-Masnu'ah*.

The notes are by the original authors or their editors. This compiler’s notes are followed by the letters: Au.

Peace and blessing upon Muhammad, the final Messenger, his kinsfolk, Companions, and all those who followed him in good stead.

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Technical Terms

We have avoided using technical terms. However, one or two occurrence cannot be ruled out. The following definitions might help:

Batil: A lose term, but, generally speaking, a report that could not be traced or one in which either a false attribution is made to the Prophet by mistake, or, a wrong narrator's name is quoted erroneously.

Gharib: A *Gharib hadith* is one which has only one narrator at any point in the chain of transmitters.

Hadith al-Gharib: A tradition which has some uncommon words in the text of narration.

Hasan: A tradition that meets with the five criteria of a *Sahih hadith* but is either not to full satisfaction, on any score, or the soundness of memory of any one of the narrators is not wholly satisfactory.

'Illah: A hidden defect in the chain of transmission.

Khabr al-Wahid: A tradition that has only one transmitter at the start of the chain.

Maj-hul: A narrator who fails any of the identity tests or whose reliability is unknown.

Marfu': A *hadith* whose chain of transmission reaches up to the Prophet (saws) without any break in the *Isnad* chain at any point.

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Matruk: A *Matruk* narrator is one who was abandoned by the Hadith Doctors because of his failure to meet with any of their several requirements. However, he need not be rejected by consensus or the majority. An adverse single adjective, even from a single Hadith Scholar of repute will pin the “*Matruk*” tag on him. If he was charged with lying, and the *hadith* is known only through his line, then the report is said to be *Matruk*.

Mawquf: A *hadith* which stops at a Companion. Its chain of transmission does not reach the Prophet.

Munkar: Is used for a tradition whose transmitter stands alone in transmitting it and differs from one who is reliable, or is someone who has not the standing to be accepted when alone in transmission.

Mursal: A *hadith* whose chain of narration has the name of a Companion missing. That is, a Follower (*Tabi'i*) narrates from the Prophet (*saws*) directly without naming the Companion from whom he took the report.

Musnad: Is a tradition with a fully connected Isnad traced to the Prophet (*saws*).

Shādhah: Is a tradition from a single authority which differs from what others report. If it differs from what people of greater authority transmit, or if its transmission is not of sufficient reliability to support his report, it is rejected.

Syed Iqbal Zaheer

Fake Pearls

PART ONE

Selections of weak and fabricated reports from “*Talkhis Kitab al-Mawdu‘at*,” of Abul Faraj ibn Jawzi by Imam Dhahabi. Edited by Abu Tamim Yasir b. Ibrahim.

Imam Ibn Jawzi

Born in 494, Imam ibn al-Jawzi was a scholar of a rare kind. He had mastered both the knowledge of the Qur’anic exegesis, as well as Hadith disciplines; although it takes a lifetime to master any one of them. He was also very good at delivering lectures. They were attended by high-ranking people including rulers. Yet the high quality of his lectures can be judged from the fact that the audience included renowned scholars of the time. None of the gatherings before him ran into less than thousands of people. He was a prolific writer too who produced no less than three hundred and forty books and pamphlets.

What is amazing about him is that he wrote almost entirely from memory, rarely consulting previous authors, and never revising what he wrote. And, to top it all, he wrote on a variety of topics, some of which might have required study lasting good number of years.

One of his famous works to this day is his “*Kitab al-Mawdu‘at*.” This is a collection of fabricated *ahādith* in two volumes. He was, however, a bit generous in declaring *Sahih* traditions as fabricated. A work of this size and nature perhaps required greater research. For, coming down through one source, a *hadith* might be untrustworthy. But, there can be other channels of transmission that would be more reliable. Nevertheless, to our good luck an expert Hadith Doctor no less than Dhahabi (d. 747 A.H.) came to his

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rescue. He edited Ibn Jawzi's work removing a few defects and separating out the trustworthy reports. He published the new work entitled "*Talkhis Kitab al-Mawdu'at*." The revision and editing was of course thankfully received both by the experts as well as the educated readers, and is in use to this day. Dhahabi of course understood the importance of Ibn Jawzi's work, the reason why, instead of writing a new work, he chose to edit the older work. Ibn Jawzi died in 572 A.H.

Dhahabi's own level of scholarship was such that Ibn Hajar said, "I drank Zamzam praying that I be given the memory power of Dhahabi. Suyuti once said, "Hadith Doctors now depend heavily on four: Al-Mizzi, Dhahabi, 'Iraqi and Ibn Hajar." But Dhahabi was very well aware of the contribution made by Ibn Jawzi. Hence, in his own work "*Siyer A'lam al-Nubala'*" (Biographies of the Noble) Dhahabi devoted good many pages to Ibn Jawzi.

Recently, an Egyptian scholar called Abu Tamim Yasir b. Ibrahim b. Muhammad undertook further editing of Dhahabi's "*Talkhis Kitab al-Mawdu'at*." He numbered the *ahadith* and chapters and added verse numbers to the Qur'anic quotations. He also explained some difficult terms, and, most importantly, re-checked and corrected both Ibn Jawzi's as well as Dhahabi's remarks and statements.

Thus, what is reproduced in this part of our work, has the backing of several scholars. The reports as reproduced here can be trusted for the remarks that go with them.

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The Prophet (saws) is reported to have said:

۱ - لما أُسْرِيَ بي ربي، رأيت ربي بيني وبينه حِجَابٌ نَارٍ، فرَأَيْتُ كُلَّ شَيْءٍ مِنْهُ حَتَّى تَاجًا مُخَوَّضًا مِنْ لُؤْلُؤٍ.

1/10. "When I was taken to my Lord during my Nocturnal Journey, I saw Him with a fire between me and Him as a veil. I saw everything, including the crown filled with pearls" (A lie).

Note:

One of the reporters, Qasim b. Ibrahim al-Mulati was a liar.

[The fabricator exposed his ignorance by adding, "crown filled .." Our Lord does not wear a crown: Au.].

۲ - مَنْ وَلَدَ لَهُ مَوْلُودًا، فَسَمَّاهُ: مُحَمَّدًا تَبَرُّكًا بِهِ، كَانَ هُوَ وَالْوَلَدُ فِي الْجَنَّةِ.

2/53. "Whoever named a son as `Muhammad' seeking blessings, will himself be, along with his son, in Paradise" (Untrustworthy).

Note:

Ibn Jawzi said that the chain of narration of this report has those who have been questioned (for their integrity).

[Paradise of course is not so cheap and easy for anyone to find a place there simply by naming a son Muhammad: Au.].

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۳- ما من مسلم دنا من زوجته، وهو يتوحي إن حملت منه يسميه:
محمداً إلا رزقه الله ذكراً.

3/54. "No Muslim went near his wife with the intention that if she carried he would name the child 'Muhammad' but would be granted a male" (Fabricated).

Note:

This is a fabricated report whose chain of narration is filled with unknown personalities.

۴- كانت جِنِّيَّةٌ تأتي - في نساء منهم - النبي صلى الله عليه وسلم،
فأبْطَأَتْ عليه فأتت فقال: ما بَطَأُ بك؟ قالت مات لنا ميت بالهند،
فذهبت في تَغْرِيبِهِ، ورأيت في طَرِيقِي إبليس يُصَلِّي على صخرة، فقلت:
ما حَلَلْتَ على أن ضَلَلْتَ آدم؟ قال: دَعِيَ هذا عَنْكَ قلت: تصلي وأنت
أنت قال: يا فَارِغَةَ، إني لأرجو من رَبِّي إذا أَبْرَأَ قَسَمَهُ أن يَغْفِرَ لي، فما
رأيت رسول الله عليه وسلم ضَحِكَ كَذَلِكَ الْيَوْمَ.

4/105. "A Jinni used to come to the Prophet. It was a female. Once she didn't show up for (a few days). When she showed up he inquired, 'What kept you back?' She said, 'One of our kind died in India. So, I had been there for the condolence meeting. On the way I saw Iblis Praying on a rock. I asked him, 'What made you misguide Adam?' He retorted, 'Leave this subject alone.' I asked,

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Note:

Suyuti also agrees with Ibn Jawzi and so does Ibn Iraq who said that there are a few unknown persons in the chain of narrators (Abu Tamim).

۷- قُلْتُ: يَا رَسُولَ اللَّهِ أَيْنَ كُنْتُ وَآدَمُ فِي الْجَنَّةِ؟ قَالَ فِي صُلْبِهِ، وَرَكِبْتُ السَّفِينَةَ فِي صُلْبِ نُوحٍ، وَقَذِفْتُ فِي النَّارِ وَأَنَا فِي صُلْبِ إِبْرَاهِيمَ.

7/190. "Ibn `Abbas says I asked the Prophet, 'Where were you when Adam was in Paradise.' He replied, 'I was in his loin. And I was in the boat being in Nuh's loin. So also, I was thrown into the fire while I was in Ibrahim's loin'" (Fake).

Note:

This is one of the fabrications of the storytellers although it enjoys a good chain of narration.

۸- إِنْ اللَّهُ أَعْطَى مُوسَى الْكَلَامَ، وَأَعْطَانِي الرُّؤْيَا.

8/196. "Allah spoke (directly) to Musa while He gave me (the honor of) His sight" (A lie).

Note:

One of the transmitters named Kudaymi was alleged to have been a liar.

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۹- قال رجل: يا رسول الله إني زَوَّجْتُ ابنتي، وأُحْبَبْتُ أَنْ تُعِينَنِي قَالَ: ما عِنْدِي شيءٌ، ولكنَّ الْقِنِيَّ غَدًا بِقَارُورَةٍ، فجاءَ فَجَعَلَ يَسِيلُ الْعَرَقَ مِنْ ذِرَاعَيْهِ حَتَّى مَلَأَ الْقَارُورَةَ، فَقَالَ: مُرْ أَهْلَكَ تَطِيبُ بِهَا، فَكَانَ إِذَا تَطِيبَ شَمُّ أَهْلِ الْمَدِينَةِ رِيحَ طيبةٍ، فَسَمُّوا بُيُوتَ الْمُطَيِّبِينَ

9/198. "A man went up to the Prophet and said, 'I am marrying off my daughter and wish you'd help me.' The Prophet replied, 'I have nothing. But see me with a bottle tomorrow.' The man came. The Prophet began to collect sweat flowing out from his forearm until he filled it. Then he said, 'Ask your people to use it as perfume.' Whenever those people used it, the whole of Madinah felt the smell and named them as the 'the perfume house'" (Fabricated).

Note:

It was Halbas al-Kilabi who had fastened the report on Thawri, taking it back through Abu Zinad, A'raj and finally to Abu Hurayrah.

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۱۰- إذا كان يوم القيمة، نَادَى مُنَادٍ من تحت العرش: أين أصحابُ مُحَمَّدٍ؟ فَيُؤْتَى بِأبي بكر وعمر عثمان وعلي فيقال: لأبي بكر قف على باب الجنة فَأَدْخِلْ من شئت برحمة الله، وَرُدَّ من شئت بعلم الله ويقال لعمر: قف عند الميزان فَثَقِّلْ من شئت وَيُكْسَى عثمان حُلَّتَيْنِ، فيقال له: البسهما فإني خلقتُهما وادخرتُهما حتى أُنشأتُ السماوات والأرض، ويعطى علي عصا عوسج من الشجرة التي خلقها الله بيده في الجنة فيقال: ذد الناس عن الحوض.

10/303. "It will be said on the Day of Judgement from below the `Arsh, 'Where are the Companions of Muhammad?' Abu Bakr, `Umar, `Uthman and `Ali would be brought forth. Abu Bakr will be told, 'Stand by the Paradise gate admitting whom you will by Allah's mercy and reject whom you will by Allah's knowledge.' `Umar will be told, 'Stand by the Scales and tilt down the scales of anyone you wish.' `Uthman will be given two cloaks and told, 'Wear them. I made them for you and saved them for you the day I created the heavens and the earth.' `Ali will be given a rod from a thorny tree that Allah planted by His own Hands in Paradise and told, 'Chase the people off the Pond'" (Fake).

Note:

The report carries an unverifiable chain of narration. And many narrators have stolen the report (and passed on to others).

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Abu Tamim adds that Sheikh al-Mu'allah has added his own notes of criticism to the above report.

۱۱- بينما نحن جُلوس إذ هَبَطَ جِبْرِيلُ، فقال: إن الله أتحفك بهذه
السَّفَرَجَلَةَ، فَسَبَّحْتَ في كَفِّ نبي الله بِأَصْنَافِ اللُّغَاتِ فَقَالَ: والذي
نَفْسِي بيده لَقَدْ خَلَقَ اللهُ في جَنَّةِ عَدْنٍ أَلْفَ أَلْفِ قَصْرِ، في كُلِّ قَصْرِ أَلْفِ
أَلْفِ مَقْصُورَةٍ، في كُلِّ مَقْصُورَةٍ أَلْفِ أَلْفِ سَرِيرٍ، على كُلِّ سَرِيرٍ
حَوْرَاءٌ، تحتِ السَّرِيرِ أَرْبَعَةُ أَثْهَارٍ، على كُلِّ نَهْرٍ أَلْفُ أَلْفِ شَجَرَةٍ، في كُلِّ
شَجَرَةٍ أَلْفُ أَلْفِ غُصْنٍ، في كُلِّ غُصْنٍ أَلْفُ أَلْفِ سَفَرَجَلَةٍ، تحتِ كُلِّ
سَفَرَجَلَةٍ أَلْفُ أَلْفِ وَرَقَةٍ، تحتِ كُلِّ وَرَقَةٍ أَلْفُ أَلْفِ مَلَكٍ، لِكُلِّ مَلَكٍ
أَلْفُ أَلْفِ جَنَاحٍ، تحتِ كُلِّ جَنَاحٍ أَلْفُ أَلْفِ رَأْسٍ، في كُلِّ رَأْسٍ أَلْفُ أَلْفِ
وَجْهِ، وفي كُلِّ وَجْهِ أَلْفُ أَلْفِ فَمٍ، وفي كُلِّ فَمٍ أَلْفُ أَلْفِ لِسَانٍ، يُسَبِّحُ
اللهُ كُلَّ لِسَانٍ بِأَلْفِ أَلْفِ لُغَةٍ، وَثَوَابُ ذَلِكَ التَّسْبِيحِ لِحَبِيبِي أَبِي بَكْرٍ وَعَمْرٍ
وَعُثْمَانُ وَعَلِيٌّ.

11/305. Abu Sa'id said, "We were sitting around the Prophet when Jibril came down and said, 'Allah has sent you this quince (a pear-shaped fruit) as a gift.' It began to glorify Allah in the Prophet's hand in several languages. Jibril added, 'By Him in whose hands is my life, Allah has created in the Garden of Eden a million palaces, in every palace there are a million special compartments, in each compartment a million beds, on each bed a million Houries. From beneath the beds flow four rivers. Each river has a million trees. Each tree has a million branches. Each branch has a million quinces. Under every quince there are a million leaves. Under every leaf are a million angels. Every angel has a million

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wings. Each wing has a million heads. Every head has a million faces. Every face has a million mouths. Each mouth has a million tongues, each of which is singing Allah's glory in a million languages. And the reward for this glorification are for Abu Bakr, `Umar, `Uthman and `Ali" (A fib).

Note:

No one can be less foolish than he who didn't think this is a fabricated report. All the narrators in the chain are unknown people and we do not know which of them is the fabricator.

۱۲- كنت عند النبي صلى الله عليه وسلم، وعلى فخذيه الأيمن إبراهيم، وعلى الأيسر الحسين، إذ هبط جبريل بالوحي، فلما سرى عنه قال: أتاني جبريل من ربي، فقال: لست أجمعهما لك، فأتد أحدهما، فنظر النبي صلى الله عليه وسلم إلى إبراهيم، فبكى ونظر إلى الحسين فبكى، فقال: إن إبراهيم أمه أمة، ومتى مات لم يحزن عليه غري، وأم الحسين فاطمة، وأبوه علي ابن عمي لحمي ودمي، ومتى مات، حزنا وحزنت عليه، وأنا أوتر حزني على حزنها، يا جبريل فديته بإبراهيم، قال: فقبض بعد ثلاث.

12/310. Ibn `Abbas says, "I was with the Prophet. He had Ibrahim on his right thigh and Hussain on his left thigh when Jibril came down with the revelation. When the Prophet had recovered (after the revelation) he said, `Jibril came to me from my Lord saying `I shall not allow you have both of them. So, sacrifice one of them.'"

"The Prophet looked at Ibrahim and cried. And he looked at Hussain and cried. Then he said, 'Ibrahim's mother is a slave. When he dies no one will grieve over him except me. Whereas, Hussain's mother is Fatimah and his father `Ali is my uncle's son; my flesh and blood. If he dies, the two will grieve, and so will I. However, I sacrifice my grief over theirs. O Jibril, I sacrifice Ibrahim.'"

"Ibn `Abbas said, '(Accordingly) He (Ibrahim) died after three days'" (Fabricated).

Note:

Abu Bakr al-Naqqāsh, one of the reporters of this *hadith* was a liar. It was most probably he who fabricated this report. And then, another transmitter Ibn Sa`id wrongly misnamed his grandfather as `Abdul Malik.

Khatib has added the remark that whoever passed on this kind of reports might himself be treated as untrustworthy (Abu Tamim).

۱۳ - قلت يا رسول الله مالك، إذا قبلت فاطمة جعلت لسانك في فمها، كأنك تريد أن تلغقها عسلاً؟ قال: إنه لما أسري بي أذخني جبريل الجنة، فناولني تفاحة فصارت نطفة في صلبى، فلما نزلت من السماء، وأقعت خديجة ففاطمة من تلك النطفة.

13/316. Hisham narrates from `A`isha that she asked, "Messenger of Allah. Why is it that when you kiss Fatimah you put your tongue in her mouth as if you are licking honey." He replied, "When I was taken to the Nocturnal Journey, Jibril admitted me into Paradise. There he gave me an apple. That apple became semen in my

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body. When I came down from the heavens and cohabited with Khadijah, Fatimah was born out of that semen" (A lie).

Note:

One of the narrators Ahmed b. al-Ahjam was a liar. There is another report in which falls Muhammad b. Khalil Balkhi who was also a liar. There are other lines of narration, but all of them untrustworthy.

[Further, the Prophet (asws) never kissed Fatimah on her mouth. He always kissed her on her forehead as reported by trustworthy reports: Au.].

۱۴- تزوج النبي صلى الله عليه وسلم امرأة، فَتَثَرُوا عَلَى رَأْسِهِ تَمَرِ عَجْوَةٍ.

14/585. "(Once) when the Prophet's married a woman they showered `Ajwah dates on his head" (Fabricated).

Note:

The chain of narrators consists of a man called Sa'id b. Salam. He was alleged of fabrications.

۱۵- لَا تُعَلِّمُوا نِسَاءَكُمْ الْكِتَابَةَ، وَلَا تُسَكِّنُوهُنَّ الْعَلَالِي، وَقَالَ: خَيْرَ لَّهُوَ الْمُؤْمِنِ السَّيَّاحَةِ، وَخَيْرَ لَّهُوَ الْمَرْأَةِ الْمُغْزَلِ.

15/589. "Don't teach your women how to read and write and don't let them live in the upper quarters of the house." Then he added, "The best of pastimes for believing men is swimming and the best of pastimes for women is the spinning wheel" (Untrustworthy).

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Note:

The reason for the report's untrustworthiness is the occurrence of Ja'far b. Nasr in the chain of transmitters. He was accused of lying.

[How could the tradition be reliable when we know that the Prophet's wives 'A'isha and Umm Salamah knew how to read, and Hafsa knew both how to read as well as how write. It is very likely that they had learnt the art at Madinah during the Prophet's life itself: Au.].

۱۶- هي أن يقطع الخبز بالسكين، و قال أكرموا فإنا لله أكرم

16/624. "He prohibited that bread be sliced with a knife; and said, 'Show it respect, Allah has shown it respect'" (Abandoned)

Note:

In this tradition, one of the figures in the chain of narrators, named Nuh b. Abu Maryam, who traced his narration through Yahya b. Sa'id, Ibn al-Musayyib, ending with Abu Hurayrah, had been abandoned by the Hadith scholars.

۱۷- من عير أخاه بذنب له لم يموت حتى يعمله.

17/748. "Whoever taunted his brother over a sin will not die before he himself commits it" (Untrustworthy).

Note:

One of the narrators, Muhammad b. al-Hasan b. Abi Yezid was abandoned as a narrator by the Hadith scholars.

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۱۸- لَا يُكْتَبُ عَلَى ابْنِ آدَمَ ذَنْبُ أَرْبَعِينَ سَنَةً إِذَا كَانَ مُسْلِمًا ثُمَّ تَلَا
(حَتَّى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً).

18/809. "The sins of Adam's son are not written down for forty years - if he is a Muslim. Then he referred to Allah's words (*Al-Ahqāf*, 15), 'Until when he achieves full strength and reaches the age of forty...' (Fabricated).

Note:

Although we do not know exactly who fabricated this *hadith*, one of its narrators, Ja'far b. Zubayr had been abandoned as a narrator by the Hadith scholars.

[The true situation is that a believer's misdeed is not recorded for first six hours. If he does not repent within this time, it is recorded in his book of deeds, but if he repent, it is not recorded. Haythami has trusted this *hadith*: Au.].

۱۹- مَنْ أَخْلَصَ لِلَّهِ أَرْبَعِينَ يَوْمًا، ظَهَرَتْ يَنَابِيعُ الْحِكْمَةِ عَلَى لِسَانِهِ.

19/838. "Whoever devoted himself to Allah in sincerity for forty days will have springs of wisdom flowing from his tongue" (Untrustworthy).

Note:

There are several versions of this narration, coming from several directions, but each of them suffers from one weakness or the other. Either the report is truncated, apart from carrying weak narrators, or

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with a narrator who was worth a straw, or there are other reasons for rejection.

٢٠- إن الله عَمُوداً من نُورِ أَسْفَلُهُ في الأرضِ السَّابِعَةِ، ورأسه تَحْتَ العَرْشِ، فإذا قال العبد أشهد أن لا إله إلا الله وأن محمدا عبده ورسوله، اهْتَزَّ ذلك العَمُودُ فيقول الله: اسكن فيقول: كَيْفَ أَسْكُنُ ولم يُغْفَرَ لِقَائِلِهَا! فيقول الله: اسْكُنْ فَإِنِّي قَدْ غَفَرْتُ لِقَائِلِهَا. فقال النبي صلى الله عليه وسلم: أَكثَرُوا مِنْ هَزِّ ذَلِكَ الْعَمُودِ.

20/851. "Allah has a pillar of Light which rests on the seventh earth below, while the upper portion reaches up to the bottom of the `Arsh. When a person says, 'There is no deity save Allah and that Muhammad is His slave and Messenger,' the pillar begins to vibrate. Allah says to it, 'Stop.' It replies, 'How can I stop when the person who said those words has not yet been forgiven?' Allah says, 'Stop, for I have forgiven the person who said those words.' The Prophet then added, 'Therefore (try and) make that pillar vibrate as much as as you can'" (Fake).

Note:

Ibn Hibban has said that one of the narrators `Umar b. al-Subh was known to fabricate *ahadith*. There are other versions, but all of them defective (Abu Tamim).

٢١- افْتَحُوا عَلَى صِيَانِكُمْ أَوَّلَ كَلِمَةٍ: لَا إِلَهَ إِلَّا اللَّهُ، وَلَقْنُوهُمْ عِنْدَ الْمَوْتِ: لَا إِلَهَ إِلَّا اللَّهُ فَإِنَّهُ مَنْ كَانَتْ أَوَّلَ كَلَامِهِ وَآخِرُهُ ثُمَّ عَاشَ أَلْفَ سَنَةٍ لَا يُسْأَلُ عَنْ ذَنْبٍ وَاحِدٍ.

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21/914. "Teach your children the first thing, 'There is no deity save Allah,' and then make them repeat it at the time of death. Whoever said these words, first thing in his life, and the last thing before death and lived for a thousand years, will not be questioned for a single sin" (Fabricated).

Note:

Hakim has narrated the report through Abu al-Nadr Muhammad b. Muhammad b. Yusuf, he through Muhammad b. Mahmawayh, narrating through his father, and so on upwards. But Mahmawayh or his son are the source of corruption (Abu Tamim).

[But of course, the first part of the report is true, viz., 'Teach your children the first thing, 'There is no deity save Allah,' and then make them repeat it at the time of death': Au.].

۲۲- حَوْضِي أَشْرَبَ مِنْهُ يَوْمَ الْقِيَامَةِ وَمَنْ تَبِعَنِي مِنَ الْأَنْبِيَاءِ، وَبِيعَثَ اللَّهُ نَاقَةَ صَالِحٍ فَيَحْلِبُهَا فَيَشْرُبُهَا فَقِيلَ: يَا رَسُولَ اللَّهِ وَأَنْتَ يَوْمَئِذٍ عَلَى الْعِضَاءِ، قَالَ: لَا، بَلْ ابْنَتِي فَاطِمَةُ وَالْحَسَنُ، أَنَا عَلَى الْبُرَاقِ ثُمَّ نَظَرَ إِلَى بِلَالٍ فَقَالَ: يُحْشَرُ هَذَا عَلَى نَاقَةٍ مِنَ الْجَنَّةِ فَيَقْدَمُنَا بِالْأَذَانِ .

22/947. "I will drink from my Pond on the Day of Judgement, and so will all those prophets who followed me. Then Allah will bring Saleh's camel back to life. He will milk it and drink from it. He was asked, 'Messenger of Allah, will you be on your camel Adba' that day?' He replied, 'No. Rather, my daughter and Hasan will be on it. I will be on Buraq.' Then he looked at Bilal and

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said, 'This man will be resurrected on a camel and will say the *Adhian*' (A false report).

Note:

Not only the chain of transmission is a broken one, the remaining transmitters are all unknown persons. One of them Abu 'Asim, should be paid no attention when he is narrating *ahadith*.

۲۳- إذا كان يوم القيامة، بعث الله قوماً عليهم ثيابٌ خضراءُ بأجنحةٍ خضراءُ فيسقطون على حيطان الجنة، فيشرفُ عليها خزنةُ الجنة فيقولون: ما أنتم: قالوا: نحن قومٌ عبدنا سرّاً فأدخلنا الجنة سرّاً

23/958. "Allah will raise a people on the Day of Judgement who will be wearing green colored attires made from green wings (of birds). They will perch upon the walls of Paradise. The keepers of Paradise will look at them and ask, 'Who are you?' They will reply, 'We are a people who worshipped Allah in secret; so He admitted us into Paradise in secret'" (A yarn).

Note:

It was Humayd b. 'Ali b. Harun who spun this yarn allegedly carrying the chain from Hadbah to Hammad to Thabit and ending with Anas.

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PART TWO

Selections from Al-Saghani's "*Al-Mawdu`at*."

Muhammad b. Hasan Al-Saghāni

Saghāni was born in Lahore (now in Pakistan) in 577 A.H. and was brought up in Ghazna. After his early education there, he traveled to Baghdad in the year 615. In 617 he was sent to his homeland by the ruler of the time as a state official. He returned to Baghdad in 624 but not before he had performed Hajj and had visited Yemen. Some time later he was sent as an ambassador to Yemen. From there he returned to Baghdad in 637. He seemed to have also traveled to India where he heard *hadith* from Qadi Sa'duddin Khalf b. Muhammad al-Hasanabadi and Imam Muhammad b. al-Hasan al-Murghinani.

He was an expert in the Arabic language, a pious quiet man who loved silence more than speech.

He seemed to have received premonition of his death and was waiting for that day to arrive. When it came he prepared a feast and invited his friends for a meal. His friends hadn't reached home after the feast on a Friday, but they learnt that he was dead. That was in 65. A.H. Although he had died in Baghdad he was buried in Makkah following his will. He had willed 50 Dinars each for those who would carry his body and bury him there.

He left behind him some thirty-three works, out of which twenty-nine have not been re-published. Apart from "*Al-Mawdu`at*" from which the following reports have been selected, his other well-known and well-appreciated work is "*Mashāriq al-Anwār*," a

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Hadith collection. It is a class of its own. He left one of his works unfinished by three words or so. He was also a poet. A piece of his poetry should be of interest for its repetitive use of the word “*murtaji*” but each time in a different sense. To say the least, it speaks of his power over words:

يا فاتحَ البابِ المنيعِ المرتجِ	يا راحِمَ الطفلِ الرضيعِ المزعجِ
فأنا الفقيرُ المستكينُ المرتجِي	إنْ كانَ غيري مُبلساً مُستينساً
فأنا المُلِيحُ المستجيرُ المرتجِي	أو كانَ غيري آمناً في سربه
يا من يُقربُ كلَّ ناءٍ مُرتجِي	انتاطتِ الراحاتُ عني و انتأت
قَصَبَ الذُريرةِ أو دواءِ المرتجِ	أنت الذي فيه شفاءُ السُّقَمِ لا

His book “*Al-Mawdu‘āt*” has been reprinted by Dar al-Mamun Lit-turath” (Dimashq and Beirut) edited and annotated by Najm `Abdurrahman Khalf. Unless stated otherwise, all the notes under the reports are those of Najm `Abdurrahman.

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۲۴ - الكلمات المنسوبة الي النبي عليه السلام بالفارسية: شکم درد، و
عنب دو دو کونه رد و التمرة يك يك

24/11. "All those *ahadith* are fake that report the Prophet (*saws*) as having used Persian words such as 'Shikam dard,' (meaning stomachache), 'inab dudokonah radd,' (i.e., grapes in twos), and 'tamarah yek, yek,' (meaning, dates one at a time)."

Note:

Imam Fairoze-abadi agreed with the above assessment in his "Safar al-Sa'adah" (p. 145); and so has 'Ajlouni in his "Kashf al-Khifa" (2/578)."

۲۵ - أحاديث رتن الهندي مَوْضُوعَة، وما يُحْكِي عن بعض الجُهَّال من
أنه اجتمع بالنبي عليه السلام وسمِع منه عليه السلام ودعا له النبي عليه
السلام بقوله : (عمرک اللہ تعالیٰ

25/21. All the *ahadith* concerning Ratan al-Hindi are fake including the narration which says that he met the Prophet (*saws*) and heard him speak. It is also a fabrication that the Prophet supplicated for him to the effect that he be granted a long life.

Note:

This man was known as Ratan b. Sahuk b. Jankadriq. Others have said that he was named Ratan b. Kiryal al-Hindi, al-Tabarnadi. Dhahabi has said the following about him in his *Mizan al-I'tidal* (vol. 2, p. 45): "Ratan al-Hindi. Ah! What will tell you who was Ratan al-Hindi? A Dajjal no doubt. He appeared in the sixth Hijrah century and claimed to have seen the Prophet... He died in 623 or so.

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The man was himself a liar and others planted lies on him. The reports fastened upon him are no better than incredulous yarns.”

Dhahabi also said, “I happen to come across a collection of *ahadith* that Ratan al-Hindi claimed to narrate from the Prophet (*saws*). It contained some three hundred reports.”

(It might be interesting to note that) the collection Dhahabi speaks of was known as “*Rataniyyāt*.” Selections from it were reprinted in Egypt in the year 1326 A.H. The collection was called “*Al-Arba`un al-Muntakhabāt min Muntakhabāt al-Rataniyyāt*.” It was published by those who agreed with the man that he had seen the Prophet (*saws*). In fact, it was printed by the same publisher once again in 1347 A.H.

It may also be noted that the last of the Prophet’s Companions died in 95 A.H. Some of his narrations are attributed to Ibn `Abbas, but they are all fake.

The Prophet is alleged to have said:

٢٦ - الأيمان عُريان ولباسه التَّقوى، وزِينَتُهُ الحَيَاءُ، وَثَمَرَتُهُ العِلْمُ

26/31. “Faith is naked and barren. Fear of Allah is its attire, modesty is its ornament, and knowledge is its fruit” (Fake).

Note:

`Ajuni agrees with the judgement in his “*Kashf al-Khifa*” although he believes that the last pieces, i.e., “Knowledge is its fruit” is a trustworthy part. Hafiz `Iraqi on the other hand thinks that the *hadith* is not fake, rather, only weak. Hakim too has this *hadith* in his collection.

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۲۷- الْمُسْتَحْي مَحْرُوم

27/33. "The modest (man) is a loser"
(Fabricated).

Note:

Once again, `Ajluni agrees with Saghani's judgement that it is spurious.

۲۸- مَنْ تَكَلَّمَ بِكَلَامِ الدُّنْيَا فِي الْمَسَاجِدِ أَوْ فِي الْمَسْجِدِ أَحْبَطَ اللَّهُ تَعَالَى أَعْمَالَهُ أَرْبَعِينَ سَنَةً

28/40. "Whoever spoke about a worldly thing inside mosques, - or in a mosque - will have Allah disregarding his deeds of forty years" (Fake).

Note:

Both `Ajluni and Mullah `Ali Qari agree that the *hadith* is a false one. The latter said in his "*Al-Mawdu'at al-Kubra*" (p. 338) that it is false both in narration as well as in its meaning.

۲۹- الْوَرْدُ الْأَحْمَرُ مِنْ عَرَقِ النَّبِيِّ عَلَيْهِ السَّلَامُ

29/55. "Red rose is from the Prophet's sweat"
(Fake).

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Note:

Ibn `Iraq has declared it inauthentic in his “*Tanzihu-s-Shari`ah*” and so has `Ajluni.

۳۰- قَلْبُ الْمُؤْمِنِ عَرْشُ الرَّحْمَنِ

30/70. “A believer’s heart is Allah’s ‘Arsh”
(Fabricated).

Note:

Zarkashi has recorded this *hadith* in his “*Tadhkirah*” in words, “A believer’s heart is Allah’s house” and added his remark there that the report is baseless. Ibn Taymiyyah has also said that it is inauthentic. And so has `Ajluni. `Ali al-Qari may also be consulted in his “*Al-Mawdu`at al-Kubra*.”

۳۱- عَلَيْكُمْ بِدِينِ الْعَجَازِ

31/76. “Hold on to the religion of old women”
(Fake).

Note:

That is, without questioning anything, blindly following, without inquiry (Au.).

Imam Sakhāwi agrees with Saghani in his “*Al-Maqāsid al-Hasanah*” that it is a baseless report. Muhammad al-Hut al-Bayruti is also with him expressing his opinion in “*Asna al-Matalib*.” Mulla `Ali Qari treats it as fake while Suyuti said in his

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“*Al-Durar al-Muntathirah*” that it has a worthless chain of transmission.

۳۲- الْفَقْرُ فَخْرِي

32/77. “Poverty is my pride” (Inauthentic).

Note:

Hafiz ibn Hajr `Asqalani has also declared this report a false one.

۳۳- مَنْ كَثُرَتْ صَلَوَاتُهُ بِاللَّيْلِ حَسُنَ وَجْهُهُ فِي النَّهَارِ

33/89. “He whose Prayers are aplenty in the night will have a glowing face during the day” (Fake).

Note:

Ibn Hajr Makki has said in his “*Fatawa*” that although the report is in Ibn Majah, it is generally agreed that it is fake. `Ajluni has said that scholars like Ibn `Adiyy, Dāra Qutni, `Uqayli, Ibn Hibban and Hākim have all thought that these words are those of Shurayk. However, Fu`ad `Abdul Baqi has quoted Al-Sindi as saying that although many have thought the report as fake, Quda`i has shown inclination in his “*Musnad al-Shihab*” towards its acceptance. Nevertheless, Imam Sakhawi has declared it baseless while Ibn `Adiyy took great pains to prove it so.

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۳۴- لَا تُسَافِرُوا وَالْقَمَرُ فِي الْعَقْرِب

34/99. "Don't travel when the moon is in the Scorpion (area of the sky)" - Untrustworthy.

Note:

The statement can be traced back at best to 'Ali, Imam Shafe'i and others, (but not to the Prophet).

۳۵- عَلَيْكُمْ بِالْعَدَسِ فَإِنَّهُ مُبَارَكٌ مُقَدَّسٌ، وَقَدْ بَارَكَ فِيهِ سَبْعُونَ نَبِيًّا،

آخِرُهُمْ عِيسَى بْنُ مَرْيَمَ

35/116. "You may consume lentil. It is blessed. Seventy prophets have declared it blessed, the last of them being 'Isa ibn Maryam" (Fake).

Note:

Haythami has said in his "*Majma' al-Zawā'id*" (5/44) that one of the narrators, 'Amr ibn al-Hussain, had been abandoned (by the Hadith scholars). Ibn Hibban has said in his "*Al-Majruhin*" (2/120) about another narrator 'Isa b. Shu'ayb al-Busri that he committed lots of mistakes, some of them dreadful ones. This is also the opinion of Dhahabi. When Ibn Mubarak was asked about it he said, (referring to the statement about seventy Prophets), that not a single one of them said anything about it. This is reported by 'Iraqi in his "*Tanzih al-Shari'ah*" (2/243). Ibn Jawzi has pointed out that not only 'Isa b. Shu'ayb is an abandoned narrator, but up in the chain, Dalham, is also not a Companion.

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PART THREE

Selections from *Tadhkira al-Mawdu'at* by Muhammad Tahir 'Ali al-Patani, Al-Hindi (d. 986 A.H.)

Muhammad Tahir Patani

Tahir Patani was born in a small town in Gujarat, India, called Patan, in 914 A.H. (1508 C.E.). His family background was Isma'ili Shi'ah. However, as he grew and got educated, either he gradually moved away from Shi'aism, or his family converted to Sunnism through the efforts of Ja'far b. Ja'far who had vowed to root out Isma'liism from Gujarat. In any case, we see a pattern in Shi'ah Muslims. As soon as they get educated - well enough - they become Sunnis. In Tahir Patani's case however, it was a very significant conversion. He became a Sunni of such caliber that many born Sunnis would be proud to be one like him.

Gujarat was then a center of learning. Tahir studied under such renowned masters as Mullah Mahna al-Sheikh Naguri, Sheikh Burhanuddin al-Samhudi and Yedullah al-Suhi. But his true master was the famous 'Ali al-Muttaqi.

At the age of thirty, when he had completed his studies under Indian masters, he set out for the Haramayn (Makkah and Madinah) for pilgrimage and further study. While he was there he stayed with the famous Sheikh Husamuddin Al-Muttaqi and specialized in Hadith under him. He also studied various other subjects under famous masters such as Abu al-Hasan al-Bakri, Ahmed b. Hajr Makki, 'Ali ibn 'Iraq and 'Abdullah Sirhindi. Having obtained the

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knowledge to his heart's content he returned to his country and went into teaching and writing.

His father was a successful trader. He left him quite some wealth. Tahir Patani used it to educate people. He would encourage children to study under him. If their parents objected, on grounds that they helped them in their trades, Tahir Patani, in the style of Abu Hanifah, paid them stipend from his pocket and freed them for studies. This way, he trained many young men and converted them to scholars of class.

When he began to write, it was on Hadith topics. Apart from the book which we have chosen for this collection, viz., "*Tadhkirah al-Mawdu'at*," he also wrote such useful works as "*Al Mughni fi Zabt al Asami*" and "*Qanun al Mawdu'at Wa al Du'afa*."

However, he will be eternally remembered for his classical work "*Majma' Bahar al-Anwar*" in five large volumes. It is a lexicon of rare words used in the Hadith. It is a work of such depth of learning that one wonders how he wrote it at all in a lifetime. Without ignoring any rare word, he discusses the general as well as the specific meaning. Then he points out in what exact sense it was used in the Hadith, quoting of course, authorities. He cites references of the several works in which the word under discussion was discussed and explained. He also brings out the conceptual meaning of the term, stating other derivatives, connotations, and meanings in conjunction with other words. A famous Hadith scholar Shah 'Abdul Haqq Muhaddith Dehlawi said, "This dictionary is sufficient for explanation of the six famous authentic Hadith books. One doesn't need any other help." Syed Siddiq Qannawji said in appreciation of the work that "this book is a comprehensive dictionary of Hadith and Qur'an and a commentary on the six famous authentic books of Hadith".

He also undertook to fight Isma'ilism, Mahdi-ism, and other deviated sects. When Akbar Shah Taymoori subdued Gujarat, he met with Tahir Patani and promised him his support against the deviated sects and innovative practices. But when 'Abdul Rahim Bayram Khan took charge as the governor, he began to help the

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Mahadwis. Upset, Tahir Patani removed his headgear (*'imāmah*) and set out for Agra. His Mahdawi enemies followed him and ambushing him at a place called Ujjain, murdered him. His body was brought back to Patan where he was buried. That was in 981 A.H.

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The Prophet (saws) is reported to have said:

۳۶- كُنْتُ كَنْزاً لَا أَعْرِفُ فَأَحْبَبْتُ أَنْ أَعْرِفَ فَخَلَقْتُ خَلْقاً فَعَرَفْتَهُمْ بِي
فَعَرَفُونِي

36. "I was an unknown treasure and wished to be known, so I created a creation, informed them about Me so they came to know Me" (Fabricated).

Note:

Ibn Taymiyyah has said that this is not a *hadith* at all. That is, it is not reported at all in any of the Hadith books, neither as a trustworthy report nor as a fabricated one. Zarkahsi was of the same opinion.

۳۷- الوُضُوءُ عَلَى الْوُضُوءِ نُورٌ عَلَى نُورٍ

37. "Ablution over ablution is light upon light" (Unfounded).

Note:

Although it is in "*Ihya' al-Ulum al-Din*" of Imam Ghazali it is not found in any *hadith* compilation. Another opinion is that it is a weak report (and not an unfounded one).

۳۸- صُومُوا تَصِحُوا

38. "Fast and get healthy" (*Mawdu`*).

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Note:

It is marked as *Da'if* in *Al-Mukhtasar* , but Saghani declares it a fabrication.

۳۹- الْحَجُّ جِهَادٌ

39. "Hajj is *jihad*" (Fake).

Note:

All the reports on this topic are weak, but according to Saghani they are fake.

It is for women that Hajj is equivalent of *jihad* (Au.).

۴۰- إِذَا خَتَمَ أَحَدُكُمْ فَلْيَقُلْ اللَّهُمَّ أَنْسْ وَحْشَتِي فِي قَبْرِي

40. "When you are finished with the recitation (of the entire Qur'an) say, 'O Allah give me peace against fear in the grave'" (A lie).

Note:

The problem in this report is the occurrence of `Abdullah al-Juwaybari who was a well-known liar.

۴۱- إحياءُ أبوي النبي صلى الله عليه وسلم حتى آمنَّا به

41. "The bringing back to life, of the Prophet's parents so that they could believe in him" (*Munkar*).

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Note:

Suhayliyy has recorded this *hadith* through `A'isha (ra). However, he has warned there that there are many unknown narrators in the chain of narration. Further, although its possibility is not ruled out, what is reported to us contradicts it.

[As regards the chain of narrators of the above *hadith*, Tahir Patni could be right. But, Ibn Hajr has noted in his “*Al-Zawājir*” (as cited by Shabbir, *Fat-h al-Mulhim*, vol. 2, p. 535), that another report to the effect that the Prophet's parents were quickened and believed in him has been accepted as trustworthy by Qurtubi and Nasiruddin the Syrian Hadith doctor. Ibn Hajr has also accorded it his approval. Further, it is stated in “*Radd al-Muhtār*” that the rule of not giving life to any of the dead until the Day of Judgement was broken in honor of the Prophet: Au.].

٤٢ - مَنْ وَلَدَ لَهُ ثَلَاثُ أَوْلَادٍ فَلَا يُسَمِّي أَحَدَهُمْ مُحَمَّدًا فَقَدْ جَهَلَ

42. “Whoever had three sons but did not name anyone of them as Muhammad is certainly an ignorant man.” (No less than a fabrication).

Note:

One narrator, Layth, was an abandoned person. If it is not declared fabricated altogether, it is because another report, similar in meaning exists.

٤٣ - مَنْ شَمَّ الْوَرْدَ وَلَمْ يُصَلِّ عَلَيَّ فَقَدْ جَفَانِي

43. “Whoever smelled a rose but did not recite the peace formula on me, was unfaithful to me” (*Bātil*).

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Note:

Qays b. Tamim, one of the narrators in the chain was a liar.

٤٤ - كَانَ نَقْشُ خَاتَمِ سُلَيْمَانَ بْنِ دَاوُدَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

44. "The seal on Prophet Sulayman's ring was the testimony `there is no god except Allah and Muhammad is the Messenger of Allah'" (Batil).

Note:

One (or more) reporter(s) involved in this report used to narrate baseless reports.

٤٥ - اكْتَرُوا مِنَ الْاسْتِغْفَارِ فِي شَهْرِ رَجَبٍ فَإِنَّ اللَّهَ فِي كُلِّ سَاعَةٍ مِنْهُ
عَتَقَاءُ مِنَ النَّارِ وَإِنَّ لِلَّهِ مَدَائِنُ لَا يَدْخُلُهَا إِلَّا مَنْ صَامَ رَجَبَ

45. "Seek to repent a lot in Rajab. Allah frees men from the Fire in its every hour. And, there are fields with Allah that no one will enter save those who fasted in Rajab" (Baseless).

Note:

The report has a narrator called Al-Asbagh. He was a cheap guy.

٤٦ - إِنَّ لِي حِرْفَتَيْنِ مَنْ أَحَبَّهُمَا فَقَدْ أَحَبَّنِي وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي
أَلَا وَهُمَا الْفَقْرُ وَالْجِهَادُ

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46. "I have two qualities: whoever loved them loved Me and whoever hated them hated Me: Lo! They are poverty and Jihad" (A lie).

Note:

The *hadith* has not one, but two liars in its chain: Muhammad b. Tamim and Ghunaym.

٤٧ - رَكَعَتَانِ مِنَ الْمُتَزَوِّجِ خَيْرٌ مِنْ سَبْعِينَ رَكَعَةً مِنَ الْأَعْزَبِ

47. "Two *raka`ah* of Prayers by a married person are better than seventy of a bachelor" (*Munkar*).

Note:

One of the narrators Majashi` narrated all sorts of strange narrations. A similar report coming through another line has been similarly criticized by Ibn Hajr.

٤٨ - شَكََا رَجُلٌ قِلَّةَ الْوَلَدِ فَأَمَرَهُ أَنْ يَأْكُلَ الْبَيْضَ وَالْبَصَلَ

48. "A man complained of the fewness of his progeny. The Prophet advised him to eat eggs and onions" (*Phoney*).

Note:

This is a phoney report, without any doubt whatsoever.

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٤٩- إِنَّ مِنَ السَّرَفِ أَنْ تَأْكُلَ كُلَّ مَا اشْتَهَيْتَ

49. "To eat everything that you desire is to cross the bounds" (Not proven).

Note:

It is reported in "*Al-Wajiz*" that Yahya b. `Uthman, one of the reporters in the chain of transmission narrated strange traditions. In fact, another reporter Nuh b. Zakwan was of the same caliber.

٥٠- مَنْ صَافَحَ يَهُودِيًّا أَوْ نَصْرَانِيًّا فَلْيَتَوَضَّأْ وَلْيَغْسِلْ يَدَهُ

50. "Whoever shook hands with a Jew or a Christian should make a fresh ablution and wash his hands" (Unfounded).

Note:

The report has no basis whatsoever.

٥١- مَنْ نَامَ بَعْدَ الْعَصْرِ فَاخْتَلَسَ عَقْلُهُ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

51. "Whoever slept after `Asr (Prayers) and then found himself distracted may not blame anyone except himself" (Unfounded).

Note:

Ibn Sani has recorded this report. However, one of the problems with it is the presence of Ibn Lahi`ah. "*Al-Wajiz*" has another report coming off Ibn `Umar. But Abu Lahi`ah also.

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In another line of narration figures a narrator named Khalid b. Al-Qasim. He was accused of lying. See Ibn Jawzi, hadith number 725.

۵۲- مَن لَعِبَ الشَّطْرَئِجَ فَهُوَ مَلْعُونٌ

52. "Cursed is the man who played chess"
(*Mawdu`*).

Note:

The tradition is fake. In fact, no other tradition of this meaning is found on this topic. Another follows on this topic.

۵۳- اللَّاعِبُ بِالشَّطْرَئِجِ كَالْآكِلِ لَحْمِ الْخِنْزِيرِ

53. "Chess-player is like someone who consumes pork" (*Mawdu`*).

Note:

One of the narrators in the above *hadith* has other fake reports to his credit.

Fake Pearls

PART FOUR

Selections of weak and fabricated reports from *Al-Asrār al-Marfu'ah fī al-Akhbār al-Mawdu'ah*. By Mulla `Ali Qari

Mulla `Ali Qari

Born in Herat (now in Afghanistan), Mullah `Ali Qari received his early education in his home town, but as he grew, he settled in Makkah. His earliest teachers were such eminent scholars as Isma`il Sherwani, Ibn Hajr Haythami and others. He was an all round scholar and a prolific writer who wrote on variety of subjects: Qur'an, Hadith, *Fiqh*, *Usul*, biography, history, and *Tasawwuf*. One of his characteristic was that he wrote every new book in a different style. His writings were plain, lucid and unambiguous. He criticized some writings of the earliest masters which made him unpopular with a few contemporary scholars. But a man like Shawkani came to his rescue and defended him on grounds that it is the duty of scholars to look into the works of the past and lay the finger on the flaws they contain.

His most famous work is the massive commentary on Hadith collection known as "*Mishkat al-Masabih*." Although *Miskhat* was produced by a Shafe'i scholar, Mulla `Ali, who was a Hanafi, endeavored to prove not only the Hanafi point through a Shafe'i work, but also demonstrated how *ahadith* confirm the Hanafi Fiqh point of view. He also wrote commentaries on "*Wiqayah*" a *Fiqh* work, and "*Al-Fiqh al-Akbar*," which is a work on Islamic creeds by Imam Abu Hanifah. He was an expert on the discipline of "*Qirā'ah*" (recitation of the Qur'an) and of such expertise that he came to be known as "*Qari*" (reciter).

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He died in Makkah in the year 1011 A.H. His death was mourned by the entire Islamic world. His funeral Prayers were performed in absentia in Jami` al-Azhar in Egypt.

Fake Pearls

The Prophet is alleged to have said:

٥٤- أبو حنيفة سراج أمي

54/143. "Abu Hanifa is the lamp of my Ummah" (Fake).

Note:

The general consensus of the traditionists is that this is a fake report.

٥٥- أربع لا يشبعن من أربع: أرض من مطر وأنثى من ذكر وعين من نظر وعالم من علم

55/189. "Four will never be satiated of four: Earth of rains, female of the male, an (evil) eye of sight, and a scholar of knowledge" (Not a *hadith*).

Note:

Ibn Jawzi has termed it spurious. Sakhawi has said: "The *hadith* has been reported by Hakim in his "Tārīkh Nisapur" and Abu Nu'aym in his "Al-Hilya" tracing it through Sulayman al-Taymi and Muhammad b. Fadl b. 'Atiyya. But the last mentioned has been accused of lies. Zarkashi has added that Ibn 'Adiyy has also reported it through 'A'isha but that one is also an unknown *hadith*.

At best it is the statement of a scholar (and definitely not a *hadith*).

٥٦- أَكْثَرُ أَهْلِ الْجَنَّةِ الْبُلَّةُ

Fake Pearls

56/217. "Most of the inhabitants of Paradise will be the *bulh*" (Weak).

Note:

Al-Bazzar has classified this *hadith* as weak but Qurtubi as *Sahih*.

The *bulh* of the original is literally translatable as "the foolish," or, "less than average in intelligence." However, it has been explained by the scholars that if the report is true then what is meant by the term is that they are foolish in worldly affairs but intelligents in the affairs of the hereafter. Others have explained that by the word *bulh* the allusion is to those who are as firm in their faith as old foolish women and the uneducated, who do not question their faith, but rather simply accept it as true. *An-Nihaya* states that *bulh* is one who is unaware of evil.

٥٧- أَكَلُ الطِّينِ حَرَامٌ عَلَى كُلِّ مُسْلِمٍ

57/229. "Clay eating is prohibited to every Muslim" (Baseless).

Note:

Bayhaqi has remarked, as reports Sakhawi, that all the *ahadith* that disallow eating of clay are inauthentic. Zarkashi is also with him.

٥٨- إِنْ بَلَلا كَانَ يُبَدَّلُ الشَّيْنُ فِي الْأُذَانِ سِينًا

58/257. "Bilal used to pronounce *sheen* as *seen*" (Baseless).

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Note:

Mizzi has said that this is popular among the masses but is not known among the traditionists as a *hadith* since it does not appear in written form anywhere.

۵۹- إن الشيطان يجري من ابن آدم مجرى الدم فضيقوا مجاريه بالجوع

59/259. "Shaytan runs through the body of a man like blood in the veins. Therefore, narrow down the veins through hunger" (Interpolated).

Note:

The *hadith* has been quoted in "*Ihya' al-'Ulum al-Din*," but 'Iraqi has said that only the first part of the *hadith* is authentic. The second part is an interpolation by the *sufis*.

۶۰- إن العالم والمتعلم إذا مرّا على قرية فإن الله تعالى يرفعُ العذابَ عن مقبرة تلك القرية أربعين يوماً

60/261. "Allah suspends punishment of those in the graves around a town for four days if a scholar or a student pass by it" (Fake).

Note:

Hafiz Jalaluddin Suyuti has said that the *hadith* has no basis.

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۶۱- إِنَّ الْعَبْدَ لَيَنْشُرُ لَهُ مِنَ الشَّأْمِ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا يَزِنُ عِنْدَ
اللَّهِ جَنَاحَ بَعُوضَةٍ

61/262. "Sometimes a man's fame reaches East and West of the world, but he does not weigh the equivalent of a gnat's wing with Allah (swt)" - Fake.

Note:

These are the words as found in Imam Ghazali's *Ihya' 'Ulum al-Din*, but, as 'Iraqi has said, the authentic *hadith* is in Bukhari in the following words: "A man will appear before Allah (swt) on the Day of Judgement, very big and hefty. But he will not weigh equivalent of a gnat's wing with Him."

۶۲- إِنَّ اللَّهَ لَمَّا خَلَقَ الْعَقْلَ قَالَ لَهُ أَقْبِلْ فَأَقْبَلَ ثُمَّ قَالَ لَهُ أَذْبَرْ فَأَذْبَرَ
وَقَالَ وَعِزَّتِي وَجَلَالِي مَا خَلَقْتُ خَلْقًا أَشْرَفُ مِنْكَ فَبِكَ لَا أَخْذُ وَبِكَ
أَعْطِي

62/267. "Allah (swt) created the intellect. Then He said to it: 'Come forward.' It came forward. He ordered: 'Retreat.' It retreated. Then He said: 'By My Power and Grace I have not created anything nobler than you. Therefore, by you I shall take and by you I shall give'" (Forged).

Note:

Ibn Taymiyyah and many others have said that this report is a forgery and a lie. Yet it has been mentioned in *Ihya'* as also in

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Tabrani's "Awsat" as well as by Abu Nu'aym, but both with weak chains of narration.

٦٣- إِنَّ اللَّهَ جَعَلَ لَذَّةَ طَعَامِ الْأَغْنِيَاءِ فِي طَعَامِ الْفُقَرَاءِ

63/269. "Allah (swt) has placed the taste of the food that the rich eat in the food that the poor eat" (Fake).

Note:

Both Al-'Asqalani and Suyuti have declared this report fake.

٦٤- إِنَّ اللَّهَ تَعَالَى وَعَدَ هَذَا الْبَيْتَ أَنْ يَحُجَّهُ فِي كُلِّ سَنَةٍ سِتْمِائَةِ أَلْفٍ فَإِنْ نَقَصُوا أَكْمَلَهُمُ اللَّهُ بِالْمَلَائِكَةِ وَإِنَّ الْكَعْبَةَ تُحْشَرُ كَالْعُرُوسِ الْمَرْقُوفَةِ كُلُّ مَنْ حَجَّهَا يَتَعَلَّقُ بِأَسْدَارِهَا يَسْعَوْنَ حَوْلَهَا حَتَّى تَدْخُلَ الْجَنَّةَ فَيَدْخُلُوا مَعَهَا

64/272. "Allah (swt) has promised this House (i.e., the Holy House of Ka'ba) that 6000 people will perform Hajj every year. When the figure falls short He sends angels to complete the number. Further, the Ka'ba will be resurrected like a well-dressed bride. Those who have performed Hajj will be holding its cloth, going around it until it will enter Paradise along with them." (Baseless).

Note:

The *hadith* is in *Ihya'*, but as 'Iraqi has noted it is baseless.

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٦٥- إِنَّ مِنَ الذُّنُوبِ ذُنُوبًا لَا يُكَفِّرُهَا إِلَّا الْوُقُوفُ بِعَرَفَةَ

65/289. "There are sins that cannot be atoned for but in (the valley of) `Arafah" (Baseless).

Note:

The *hadith* is in *Ihya'*, but as `Iraqi has said, it is baseless.

٦٦- لَوْ عَلِمَ النَّاسُ مَا لِلْمَسَافِرِ لَأَصْبَحُوا وَهُمْ عَلَى ظُهُورِ سَفَرٍ إِنَّ اللَّهَ بِالْمَسَافِرِ لَرَحِيمٌ

66/294. "If the people knew the rewards for the traveler they would be traveling all the time. Indeed, Allah (*swt*) is merciful with the travellers" (Inauthentic).

Note:

Not only this report but several others that extol traveling are inauthentic.

٦٧- أَوَّلُ مَا خَلَقَ اللَّهُ الْعَقْلَ

67/304. "The first thing that Allah (*swt*) created is the intellect" (A lie).

Note:

Ibn al-Muhabbar is one of the narrators in the chain who, according to Sakhawi, was a liar. The fact is, it is the Pen which was created first as in authentic reports.

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٦٨ - الباذِلْجَانُ لِمَا أُكِلَ لَهُ

68/317. "The eggplant is a cure for whatever (ailment) it is eaten" (Fake).

Note:

Asqalani has said that this report is completely baseless. In fact, it has been popularized by the *Zanādiqa* sect to the extent that it is said that the *hadith* about eggplant is more reliable than the *hadith* about Zamzam water about which it is reported that the Prophet (*saws*) said: "Zamzam water is a cure for whatever ailment it is drunk for." But this is not true. For the *hadith* about Zamzam water is a controversial one. Some say it is authentic. Others say it is *Hasan* (i.e., a little lower than *Sahih* in status). Yet others say it is weak. Nevertheless, no one has said it is a fabricated report. Whereas, all Hadith experts are agreed that the *ahadith* about eggplants are all fake.

٦٩ - حُبُّ الْوَطَنِ مِنَ الْإِيمَانِ

69/413. "Love of one's motherland is part of faith" (Baseless).

Note:

Zarkashi has said about it that it is a baseless report. So has thought Sakhawi. But strangely, he has said that meaning-wise it is true. However, Munufi has said that there is no relationship between the two, and love of one's mother country does not contradict with one's faith in Islam.

However, the word *watan* in the original (translated as motherland) has been variously interpreted. One, it is Paradise that

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is meant, since it is the first and final abode of all of us. Second, the allusion is to Makkah (since the words, if they are truly the Prophet's) were uttered under certain circumstance.

Nonetheless, if what is meant by *watan* is one's motherland, then too there is nothing wrong in loving one's homeland so long as the reasons for such love is that it is the place where one's kin, the orphans, the destitute, and all those live who need material help.

This is also reported by Saghani and others as *Mawdu`*. It doesn't make much sense in any case. For, a man's love of his country is something natural. It has nothing to do with his faith. Don't you see that everyone loves his country - believers and non-believers alike?

[That said, the hadith remains baseless: Au.].

٧٠- حَمَلَ عَلِيٌّ بَابَ خَيْبَرَ

70/432. "Ali raised the Khayber gate"
(Inauthentic).

Note:

Hakim has reported through Jabir that when `Ali reached the forts of Khayber he tore away a gate from the fort and threw it down. Later, 70 people tried to lift it but they couldn't. Ibn Is-haq has also recorded this in his *Sīrah*. However, Sakhawi has said that all the chains through which this has been reported are untrustworthy.

٧١- رَأَيْتُ رَبِّي يَوْمَ النَّفَرِ عَلَى جَمَلٍ أَوْرَقَ عَلَيْهِ جِبَّةٌ صُوفٍ أَمَامَ النَّاسِ

71/477. "I saw my Lord on the day of the departure of the armies, seated on a verdant

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camel, in front of the people, donning a woolen shirt" (Fabricated).

Note:

The *hadith* is to be found in "*Dhawi al-Ahadith al-Da'ifa*" and has been declared baseless there.

۷۲- رَأَيْتُ رَبِّي فِي صُورَةِ شَابٍ لَهُ وَفْرَةٌ

72/478. "I saw my Lord in the form of a young man with an overflowing beard." (According to another report: "I saw my Lord in the form of a young beardless man)" - A lie.

Note:

The two have been reported in "*Al-La'ali al-Masnu'a*" narrated by Ibn `Abbas.

Nevertheless, Ibn Sadaqa has said that the narration of Ibn `Abbas is trustworthy and will be doubted only by a *Mu'tazili*.

But, if the *hadith* is reporting the sighting in a dream then of course there can be no controversy over it. Nevertheless, if it is to be admitted that the sighting was in full consciousness then, as Ibn al-Hammam has argued, it should be understood as theophanic illustrative vision (*tajalli*). An actual representation is an impossibility. Further, there are many possibilities of such illustration of the Theophanic order, depending on the Qualities to be displayed or emphasized. Nonetheless, Allah is beyond a body, figure, or direction.

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۷۳- رَجَعْنَا مِنَ الْجِهَادِ الْأَصْغَرِ إِلَى الْجِهَادِ الْأَكْبَرِ. قَالُوا: وَ مَا الْجِهَادُ الْأَكْبَرُ؟ قَالَ جِهَادُ الْقَلْبِ

73/480. "We are returning from a minor Jihad (and heading) to a major Jihad." It was asked: 'What is major Jihad?' He replied, 'Jihad against the heart (i.e., the base self)'" - Weak.

Note:

'Asqalani has said about this *hadith* that although it is commonly quoted by the masses, it has weakness in its chain of narrators. So is the opinion of 'Iraqi.

۷۴- سَبَابَةُ النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَانَتْ أَطْوَلَ مِنْ الْوُسْطَى

74/502. "The index finger (*sabbabah*) of the Prophet (*saws*) was longer than the middle finger" (Erroneous).

Note:

Although lots of people quote this *hadith*, it has wrongly been understood. It was the second toe of the feet that was longer than the big toe as 'Asqalani has clarified. This is also confirmed by the *hadith* in *Musnad Ahmed* as well as the one in "*Dala'il*" of Bayhaqi which pointedly state that it is the second toe that was longer than the big toe.

The error has probably found entry from the fact that "*sabbabah*" in Arabic means basically the forefinger of the hand, but by implication it can be extended to mean the second toe of the foot. Perhaps this is what has happened in the above *hadith*.

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۷۵- السَّوَاكُ يَزِيدُ الرَّجُلَ فَصَاحَةً

75/512. "Miswak makes a man more eloquent"
(Fabricated).

Note:

Saghani has said that the words themselves loudly speak of the fabrication of the *hadith*.

۷۶- الْفَقْرُ فَخْرِي وَبِهِ أَفْخَرُ

76/643. "Poverty is my pride and I take pride in poverty" (Fake).

Note:

`Asqalani has termed this *hadith* fake. Ibn Taymiyyah calls it a lie.

۷۷- الْكَرِيمُ حَبِيبُ اللَّهِ وَلَوْ كَانَ فَاسِقًا وَالْبَخِيلُ عَدُوُّ اللَّهِ وَلَوْ كَانَ رَاهِبًا

77/669. "A generous man is beloved of Allah, even if he were to be a *fāsiq*, whereas a miser is Allāh's enemy even if he be an ascetic" (Baseless).

Note:

The *hadith* is baseless meaning-wise because a *fāsiq* is either a *zalim* or an unbeliever. How can Allah love him?

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۷۸- لَوْ عَاشَ إِبْرَاهِيمُ لَكَانَ نَبِيًّا

78/743. "Had Ibrahim lived he would have been a Prophet" (Inauthentic).

Note:

The allusion is to the Prophet's son Ibrahim (who died in infancy). Nawawi has said in his "*Tah-dhib*" that the report is unreliable. Further, we know that our Prophet (*saws*) was the final prophet. How could his son be a prophet? Nor is it necessary that every prophet's son be a prophet.

۷۹- لَيْسَ لِفَاسِقٍ غِيْبَةٌ

79/760. "Backbiting a *fasiq* is no sin" (Baseless).

Note:

Sakhawi has quoted `Uqayli as saying that the report is baseless. In fact, according to Fallas it is a *Munkar hadith*. Munufi has said about it that it rises to the *Hasan* grade (acceptable with a grudge). But most experts are agreed that it is *Munkar* and fabricated.

I, (Mulla `Ali Qari) say that Tabrani has also quoted this *hadith* but its chain is very weak. Hakim's opinion also coincides with that of others.

۸۰- مَا وَسَعَنِي أَرْضِي وَلَا سَمَانِي وَلَكِنْ وَسَعَنِي قَلْبُ عَبْدٍ مُؤْمِنٍ

Fake Pearls

80/810. "Neither My earth could accommodate Me nor My heavens. It is the heart of the believer that accommodated Me" (Baseless).

Note:

The *hadith* has been quoted in the *Ihya'* as being the words of Allah (swt), but as 'Iraqi has said it has no basis. Ibn Taymiyyah has said that this is one of the Jewish sayings that finds no basis in Islamic literature. The same opinion has been expressed in "*Dhayl al-Ahādith*." Zarkashi's opinion is that it has been fabricated by the heretics.

٨١- مِدَادُ الْعُلَمَاءِ أَفْضَلُ مِنْ دِمَاءِ الشُّهَدَاءِ

81/817. "The scholar's ink is better than the blood of the martyrs" (*Mawdu'*).

Note:

There are several versions of the *hadith* but all of them have either a liar in the chain or carry some other defect.

٨٢- مَسَحَ الْعَيْنَيْنِ بِبَاطِنِ الْأُمْلَتَيْنِ السَّبَّابَتَيْنِ بَعْدَ تَقْيِيلِهِمَا عِنْدَ سَمَاعِ قَوْلِ الْمُؤَذِّنِ: أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، مَعَ قَوْلِهِ: أَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ نَبِيًّا .. مَنْ فَعَلَ ذَلِكَ فَقَدْ حَلَّتْ عَلَيْهِ شَفَاعَتِي

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82/829. "Rubbing the two eyes with the back of the index fingers after the *mu'adhdhin* has said in *adhan*: 'I testify that Muhammad is the Messenger of Allah,' and saying the following words: 'I (also) testify that Muhammad is the Messenger of Allah and His slave. I'm satisfied with Allah as the Lord, with Islam as the religion, and with Muhammad as the Prophet' - (doing and saying this), will, as the Prophet (*saws*) has said, "assure my intercession for him" (Baseless).

Note:

Sakhawi has said that the narration does not reach the Prophet at all and hence it should be rejected.

As to the tradition of similar meaning in the book of Sheikh Ahmed al-Raddad, the chain of transmitters there has several unknown figures. In fact, all the *ahadith* to this effect are unreliable.

۸۳- مِصْرَ كَنَاءَةُ اللَّهِ فِي أَرْضِهِ مَا طَلَبَهَا عَدُوٌّ إِلَّا أَهْلَكَهُ اللَّهُ

83/835. "Egypt is Allah's choice place on earth. No enemy will try to conquer it but Allah (*swt*) will destroy him" (Baseless).

Note:

Sakhawi has said that he never came across an authentic *hadith* of this sort, and all the *ahadith* that are narrated in this connection are untrue.

۸۴- مَنْ أَتَى عَلَيْهِ أَرْبَعُونَ سَنَةً وَلَمْ يَغْلِبْ خَيْرُهُ شَرُّهُ فَلْيَتَجَهَّزْ إِلَى النَّارِ

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84/854. "He who crossed forty (years of age) without his virtues overcoming his evil deeds, may prepare himself for the Fire" (*Mawdu`*).

Note:

Khatib has said that the *hadith* has signs of spuriousness right on its face.

[It goes against the authentic *hadith* which says that there is time to repent before the sun rises from the west and before one begins to gurgle (at the time of death): Au.].

۸۵- مَنْ دَخَلَ السُّوقَ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ كَتَبَ لَهُ أَلْفَ أَلْفٍ حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ أَلْفٍ سَيِّئَةٍ وَرَفَعَ لَهُ أَلْفَ أَلْفٍ دَرَجَةٍ

85/906. "Whoever said while entering the market, 'There is no god save Allah. He has no partners. For Him is the Sovereignty and praise. He gives life and death. In His Hands are all good, and He has Power over everything', Allah (*swt*) will write for him one million virtues, will wipe off one million evil deeds and raise him in Paradise one million ranks" (Inauthentic).

Note:

Ibn Qayyim, Ibn Abi Hatim, Dara Qutni, Nasa'i, Darami and Ibn Hibban have all expressed their doubts concerning the *hadith* varying from inauthentic to unreliable.

Fake Pearls

۸۶- مَنْ زَارَنِي وَزَارَ أَبِي إِبْرَاهِيمَ فِي عَامٍ وَاحِدٍ فَقَدْ دَخَلَ الْجَنَّةَ

86/909. "He who visited me and my progenitor Ibrahim in the same year, will enter Paradise" (Fake).

Note:

Ibn Taymiyyah and Nawawi have declared it fake. Dhahabi adds that all the *ahadith* of this kind suffer one weakness or the other.

۸۷- مَنْ صَبَرَ عَلَى حَرِّ مَكَّةَ بَاعَدَ اللَّهُ جَهَنَّمَ مِنْهُ سَبْعِينَ خَرِيفًا

87/924. "He who bore the heat of Makkah patiently for an hour will have Allah distancing Jahannum's heat seventy years away from him" (Baseless).

Note:

Al-'Uqayli has said that the *hadith* is phoney. But I (Mullah 'Ali Qari) say it is perhaps *Da'if*.

۸۸- مَنْ صَلَّى خَلْفَ عَالِمٍ تَقِيٍّ فَكَأَنَّمَا صَلَّى خَلْفَ نَبِيٍّ

88/926. "He who prayed behind an scholarly and pious (Imam), is like someone who prayed behind a prophet" (A fib).

Fake Pearls

Note:

The report is entirely baseless.

[The declaration of this *hadith* as baseless should increase the confidence in the trustworthiness of what the scholars of Islam declare as trustworthy reports of the Prophet. If self-interest was involved in the process of verification, acceptance and rejection, surely, this, and several others of this kind that elevate the position of scholars and religious personalities, should have been declared acceptable. But the problem with the Western world, which casts doubts on the trustworthiness of Hadith literature, is not merely of prejudice, although it plays a strong role. It is also that of unfamiliarity with the principles of Hadith Criticism. The West has nothing of this sort in its tradition. Western scholarship is built on approximations and closes its eye to the contrary if a piece of information does not fit the preconceived ideas: Au.].

۸۹- مَنْ طَافَ حَوْلَ الْبَيْتِ سَبْعًا فِي يَوْمٍ صَانِفٍ شَدِيدٍ حَرُّهُ وَحَيْرَ عَنْ
رَأْسِهِ وَقَارَبَ بَيْنَ خُطَاهُ وَقَلَّ التَّفَاتُهُ وَغَضَّ بَصَرَهُ قَلَّ كَلَامُهُ إِلَّا بِذِكْرِ اللَّهِ
وَاسْتَلَمَ الْحَجَرَ فِي كُلِّ طَوَافٍ مِنْ غَيْرِ أَنْ يُؤْذِيَ أَحَدًا كَتَبَ اللَّهُ لَهُ بِكُلِّ
قَدَمٍ يَرْفَعُهَا وَيَضَعُهَا سَبْعِينَ أَلْفَ حَسَنَةٍ وَمَحَا عَنْهُ سَبْعِينَ أَلْفَ سَيِّئَةٍ وَرَفَعَ
لَهُ سَبْعِينَ أَلْفَ دَرَجَةٍ وَيَعْتِقُ اللَّهُ عَنْهُ سَبْعِينَ رَقَبَةً ثَمَنُ كُلِّ رَقَبَةٍ عَشْرَةُ
آلَافِ دِرْهَمٍ وَيُعْطِيهِ اللَّهُ تَعَالَى سَبْعِينَ شَفَاعَةً إِنْ شَاءَ فِي أَهْلِ بَيْتِهِ وَإِنْ
شَاءَ فِي الْعَامَّةِ إِنْ شَاءَ عُجِّلَتْ لَهُ فِي الدُّنْيَا وَإِنْ شَاءَ أُخِّرَتْ لَهُ فِي
الْآخِرَةِ

Fake Pearls

89/931. "Whoever circumambulated the House (of Ka`bah) seven times in the fierce heat of summer, without covering his head, shortening his steps, in full concentration, looking downwards, speaking little but for Allah's remembrance, and touched the Black Stone in each round, without inconveniencing anybody, will have Allah write for him seventy thousand good deeds for every step he lifted and put down, will forgive his seventy thousand sins, will raise him in status by seventy thousand times, will free on his behalf seventy slaves of value ten thousand Dirham each, and will grant him the power to intercede on behalf of seventy Muslims from his family or ordinary Muslims. If he wished it would be granted to him in this world or, if he so wished, would be reserved for him for the Hereafter" (A yarn).

Note:

Janadiyy has reported it through Ibn `Abbas, and is found in "Risalah al-Hasan al-Busri," as well as in "Manasik Ibn al-Haaj." But, as Sakhawi has said, the report is phoney.

۹۰- مَنْ قَضَى صَلَاةَ مِنَ الْفَرَائِضِ فِي آخِرِ جُمُعَةٍ مِنْ شَهْرِ رَمَضَانَ
كَانَ ذَلِكَ جَابِرًا لِكُلِّ صَلَاةٍ فَاتَتْهُ فِي عُمُرِهِ إِلَى سَبْعِينَ سَنَةً

90/953. "He who repeated any of the obligatory Prayers he missed earlier on the last Friday of the month of Ramadan will have this obliterate the Prayers missed in his entire life - up to seventy years" (Phoney).

Fake Pearls

Note:

This is another entirely baseless report. The consensus is that no act of worship can write off the missed Prayers of a life-time.

۹۱- مَنْ كَثُرَتْ صَلَاتُهُ بِاللَّيْلِ حَسُنَ وَجْهُهُ فِي النَّهَارِ

91/956. "He who does lots of Prayers in the night (i.e., in *tahajjud*) will have a beautiful face during the day" (Baseless).

Note:

All Hadith doctors are of the opinion that this is not a *hadith* rather a saying of Shuraik which he said to Thabit when he paid him a visit.

۹۲- مَنْ لَمْ يَكُنْ عِنْدَهُ صَدَقَةٌ فَلْيَلْعَنِ الْيَهُودَ

92/963. "He who has nothing to offer as charity may curse the Jews" (Fake).

Note:

The report has no basis in narration.

۹۳- مُوتُوا قَبْلَ أَنْ تَمُوتُوا

93/975. "Die before you die" (Unproven).

Fake Pearls

Note:

This seems to be one of the *sufi* sayings.

٩٤- النَّاسُ عَلَى دِينِ مُلُوكِهِمْ أَوْ مَلِكِهِمْ

94/992. "Common people follow the religion of their rulers" (Rootless).

Note:

Sakhawi has said that he does not know a *hadith* of this meaning.

٩٥- النَّاسُ نِيَامٌ إِذَا مَاتُوا انْتَبَهُوا

95/996. "People are sleeping. When they die, they will wake up" (Baseless).

Note:

This is a saying of `Ali ibn Abi Talib (and not a *hadith*: Au.)

٩٦- نَاكِحُ الْيَدِ مَلْعُونٌ

96/1022. "He who masturbates is accursed" (Baseless).

Note:

That the report is baseless is the opinion of Rahwayh, as noted in the footnotes of Al-Manar.

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۹۷- وَصِيٍّ وَمَوْضِعُ سِرِّي وَخَلِيفَتِي فِي أَهْلِي وَخَيْرٌ مَنْ أَخْلَفَ بَعْدِي
عَلِيٌّ بْنُ أَبِي طَالِبٍ

97/1023. "He whom I made the guardian of my secrets, my successor in my family, and the best of those I'm leaving behind - I mean `Ali ibn Abi Talib" (Fabricated).

Note:

Saghani has spoken of its fabrication in his *Al-Dur al-Multaqat*, and my opinion (i.e., Mulla `Ali Qari) is that this is a fabrication of the Shi'ah.

۹۸- هَلَاكُ أُمَّتِي عَالَمٌ فَاجِرٌ وَعَابِدٌ جَاهِلٌ

98/1037. "My Ummah's destruction is at the hands of the corrupt scholar and the ignorant worshiper" (Untraceable).

Note:

This is the opinion given in *Al-Mukhtasar*.

۹۹- لَا تَتَوَضَّئُوا فِي الْكِيفِ الَّذِي تَبُولُونَ فِيهِ فَإِنَّ وُضُوءَ الْمُؤْمِنِ يُوزَنُ
مَعَ حَسَنَاتِهِ

99/1044. "Do not make ablution at a place where you pass urine. Ablution (water) of the believer will be weighed along with his good deeds" (Baseless).

Note:

A story that has no basis in truth.

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۱۰۰ - لَا تَنْظُرْ إِلَى مَنْ قَالَ وَانْظُرْ إِلَى مَا قَالَ

100/1054. "Don't look at who said. Look at what he said" (Not a *hadith*).

Note:

Suyuti has quoted Sam`ani as saying in his *Tarikh* that this is a statement of `Ali ibn Abi Talib.

Fake Pearls

PART FIVE

Selections of weak and fake reports from Albani's "*Silsilah Ahadith al-Da'ifah wa al-Mawdu'ah*."

Nasiruddin Albani

Nasiruddin Albani was born in Albania in 1914. When religious persecution was let loose there, his father migrated to Syria where Albani received his schooling. After the primary schooling, his father arranged private tutors for him as was the vogue in scholarly families. He studied various Islamic subjects under several scholars of repute. He studied Hadith under Sheikh Raghib al-Tabbakh. By twenty years of age Albani had taken up the study of Hadith to the exclusion of all other disciplines, devoting some 12 hours a day to it.

When the International Islamic University was set up at Madinah, the choice of a teacher for Hadith fell on Albani. He taught there for 3 years. There he happened to be in the company of the great Hadith scholar Shiekh Ahmed Shakir (Egypt). Some of the other Shuyukh were Sheikh Abdullah b. Baaz, Sheikh Mustafa al-A'zami (of Azamgarh, India), Sheikh Yusuf al Qardawi (Egypt), Sheikh Muhammad al Gazzali (Egypt) and many others.

In his subsequent years he taught and worked in various places: Jordan, Syria, Beirut, and the Emirates. He finally settled in Jordan where he died in the year 1999.

A prolific writer and researcher, Albani left behind a large number of works. He came to be widely known and respected for work "*Silsilah Ahadith al-Da'ifah wa al-Mawdu'ah wa Athruha al-Sayyi fi al-Ummah*" which runs into five volumes. It took the Ummah by pleasant surprise and helped in popularization of Hadith.

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What's different in Alabani's treatment is his extensive notes giving details of who the authorities were that have treated a certain *hadith* as *Da'if* (weak) or *Mawdu'* (fabricated), and what were the reasons behind their opinions. He wrote at length about the *ruwwah* (sing. *rawi*: narrator or transmitter), as he also mentioned the authorities who preserved the report. In addition, he mentioned those *ahadith* that were of the same meaning as one under discussion, and which were *Sahih* (authentic) or *hasan* (acceptable) through some other *isnad* (chain of narrators) - even if the *hadith* under discussion was not reliable and hence rejected through the *Isnad* mentioned.

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The Prophet (saws) is alleged to have said:

١٠١ - الدِّينُ هُوَ الْعَقْلُ، وَ مَنْ لَا دِينَ لَهُ لَا عَقْلَ لَهُ

101/1 "Religion is (the name of) intelligence.
He who has no intelligence has no religion"
(Baseless).

Note:

Nasa'i recorded this *hadith* in his "*Al-Kuna*" tracing it through Abu Malik, Bishr b. Ghalib, Zuhri, Mujamma' b. Jariyyah, ending with his uncle. However, Nasa'i's version is without the first part. In any case he declared this *hadith* as baseless.

The problem is with Bishr. He was an unknown narrator as Dhahabi and 'Asqalani have said in their works *Mizan* and *Lisan al-Mizan*.

Harith b. Usama has recorded no less than thirty *ahadith* on the virtues of intelligence. But Ibn Hajr has said that they are all fabricated. Suyuti and Tahir Patni have also declared them fabricated. Another collector, Abu Bakr b. Abi Dunya has also written a short work on the virtues of intelligence. But, as Ibn Qayyim has said, "All the reports pertaining to intellect are lies."

١٠٢ - مَنْ لَمْ تَنْهَهُ صَلَاتُهُ عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ لَمْ يَزِدْ مِنَ اللَّهِ إِلَّا بَعْدًا

102/2 "He whose Prayers do not prevent him from the indecent and the reproachful, will not find an increase in anything but distancing him away from Allah" (Baseless).

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Note:

Despite the fact that the *hadith* is often quoted, it is baseless. Tabrani has it in his “*Al-Mu`jam al-Kabir*” (vol. 3, sheet 106, second face). Quda`i has it in *Musnad al-Shihab* (2/43) as well as Ibn Abi Hatim as taken from him by Ibn Kathir.

One of the reporters, Layth, who was also known as Abu Salim, was declared a not-too-reliable a reporter by Ibn Hajr in his *Taqrib al-Tah-dhib*. He said that although the man was initially known as trustworthy, in his later years he committed errors in reporting. `Iraqi also declared the report weak.

Ibn Jarir has reported this *hadith* through another chain, as has Imam Ahmed in his “*Al-Zuhd*.” But at best the report can be proven an authentic statement of Ibn Mas`ud and not as the Prophet’s words. Another report carries trustworthy narrators up to Hasan al-Busri. But Hasan didn’t attribute it to the Prophet (*saws*).

Meaning-wise too, the report is incorrect. So long as a man offers his Prayers, properly, sincerely, despite the fact that he commits some sins, there is every likelihood of he getting closer to Allah (*swt*) rather than getting away from Him. Ibn Taymiyyah has said that if a man dropped out some of the obligations of the Prayers then such a Prayer will distance him from Allah. But I (Albani) don’t agree with this statement. If a man drops off some of the obligations, then he did not offer the Prayer at all. This is not the Prayer that is in question. Rather, a Prayer which is complete in all respects. In fact, the Prophet was told, “So and so Prays the whole night but steals in the morning.” He replied, “His Prayers will prevent him (from theft).” The Prophet didn’t say, “His Prayer will distance him from Allah.” In fact, Ibn Taymiyyah himself has said in another place that the report is not correct and that one who prays is better than one who doesn’t and is nearer to Allah, even if he is a corrupt person.

۱۰۳- تَكْبُرُوا الْغُبَارَ فَإِنَّهُ مِنْهُ تَكُونُ النَّسَمَةُ

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103/4 "Avoid the dust for the spirit is made from it" (Untraceable).

Note:

Ibn al-Athir recorded it as a *hadith*, as has Ibn Sa'd in "*Al-Tabaqat al-Kubra*" (8/2/198). Another version adds that when dust enters into the lung it becomes the spirit. There are at least three men in the chain of narrators who are untrustworthy.

١٠٤ - حَسْبِي مِنْ سُؤَالِي عِلْمُهُ بِحَالِي

104/21. "His (Allah's) knowledge of my (present) situation is enough of a supplication from me" (Baseless).

Note:

These words have been attributed to Ibrahim (*asws*) as having been said to Jibra'il who appeared before him, as he was about to be thrown into the fire by the catapult. He asked him if he could do anything for him. Ibrahim (*asws*) is reported to have said: "From you? Well, nothing." Jibra'il then suggested, "In that case supplicate to your Lord." It is then that Ibrahim is believed to have said: "His knowledge of my (present) situation is enough of a supplication from me."

But the statement has no basis, as Baghawi's censure in his *tafsir* of *surah al Anbiya*, implies. Ibn 'Iraq reports Ibn Taymiyyah as having called it fake. It is actually an Israeli tradition.

Also, it is no less than a slander against a Prophet whose numerous supplications have been recorded in the Qur'an. Some ignorant people have probably based their idea on this report when they said that "to ask Allah (for something) is to slander Him." [That is, to put forth your need before Allah (*swt*) is to imply that He is unaware of your situation: au.]. These people forget that to

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supplicate before Allah (swt) is a prayer by itself. A man should stretch his begging hand before Allah (swt), it being immaterial whether at that moment he has a pressing need or not. Our Prophet (saws) has said in a trustworthy *hadith*, "Supplication is worship," then he recited the following verse: 'Your Lord has said, 'Call upon Me and I will answer you. Surely those who wax proud against service to Me shall enter hell, disgraced' (40: 60). In another *hadith* reported by Hakim, the Prophet (saws) said: "Allah frowns upon those who do not supplicate to Him."

۱۰۵ - لَمَّا اقْتَرَفَ آدَمُ الْخَطِيئَةَ قَالَ: يَا رَبِّ اسْأَلُكَ بِحَقِّ مُحَمَّدٍ لَمَّا غَفَرْتَ لِي، فَقَالَ اللَّهُ: يَا آدَمُ وَكَيْفَ عَرَفْتَ مُحَمَّدًا وَلَمْ أُخْلُقْهُ؟ قَالَ: يَا رَبِّ لَمَّا خَلَقْتَنِي بِيَدَيْكَ، وَنَفَخْتَ فِيَّ مِنْ رُوحِكَ، رَفَعْتُ رَأْسِي، فَرَأَيْتُ عَلَى قَوَائِمِ الْعَرْشِ مَكْتُوبًا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ، فَعَلِمْتُ أَنَّكَ لَمْ تَضِفْ إِلَى اسْمِكَ إِلَّا أَحَبَّ الْخَلْقِ إِلَيْكَ، فَقَالَ اللَّهُ: صَدَقْتَ يَا آدَمُ إِنَّهُ لِأَحَبَّ الْخَلْقِ إِلَيَّ، اذْعُنِي بِحَقِّهِ فَقَدْ غَفَرْتُ لَكَ، وَلَوْ لَا مُحَمَّدٌ مَا خَلَقْتُكَ

105/25. "When Adam (asws) had committed his sin (in Paradise), he supplicated in words: 'Lord! I beseech You in the name of Muhammad to forgive me.' Allah (swt) asked: 'Adam, how could you know Muhammad when I have not yet created him?' Adam replied: 'My Lord! When you made me with Your hands and blew in me the spirit from You, I raised my head and saw written on the pillar of the 'Arsh: "There is no god but Allah, (and) Muhammad is His messenger." From that I knew that You will not allow a name appear next to Yours but that of the most beloved to You.' Allah said: 'You spoke the truth Adam. He indeed is the most beloved to Me. Ask Me by his name and I will forgive you. If not for Muhammad, I would not have created you'" (Mawdu').

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Note:

Hakim, Ibn `Asakir and Bayhaqi have reported the above through Abul Harith `Abdullah b. Muslim al Fahri, Isma`il b. Maslamah, `Abd al Rahman b. Zayd b. Aslam, he through his father, and he through his father, and, he through `Umar b. al Khattab. But, although Hakim says it is of trustworthy *Isnad* (chain of narrators), the other *hadith* collector Bayhaqi says one of the narrators is unreliable. Tabrani has also reported it but says, 'We do not know of this *hadith* through any other chain of narrators except this one. Haythami says in his *Al-Majma`* that 'although Tabrani has reported this *hadith*, there are some narrators in it who are unknown to me.' But an authority like Dhahabi thinks that the above report is a *khabr batil* (a false report). Hafiz ibn Hajr agrees with him and adds on his own unfavorable remarks in his *Al-Lisan*. Ibn Kathir has also mentioned this *Kuna* in his *Tarikh* and has expressed the same opinion. Ibn Taymiyyah says this *hadith* is one of those that have been rejected.

All of them, and, in addition, `Ali ibn al Madini, have either expressed their ignorance of one or the other narrator of this *hadith* or worse, have accused them of distorting the *Isnad*.

Moreover, this *hadith* clashes with another which, although a weak one, but in view of the clash of meaning can be used to prove the inauthenticity of the *hadith* under discussion. The other *hadith* as reported by Ibn `Asakir says, 'When Adam was dropped on Hind (from Paradise) he felt uneasy. Jibra'il went down and called the *adhan*, "Allah is Great, Allah is Great, I bear witness that there is no god but Allah - twice - and, I bear witness that Muhammad is His Prophet - twice." Adam then inquired who Muhammad was and was told, "The last of your sons in the line of Messengers." Now, as we have said this report itself is unreliable. But so far as the *Isnad* (chain of narration) is concerned' it is stronger than the one under discussion. One of them therefore, has to be rejected since one says Adam came to know of Muhammad in Paradise itself, while the other says he came to know of him in Hind. Now, since the second

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one is comparatively stronger in *Isnad* terms, although not without its own weaknesses, we have no alternative but to reject the first one.

It must be emphasised though that it has to be rejected primarily because authorities like Dhahabi and Ibn Hajr have rejected it.

[It may be noted that Suyuti has preserved a *hadith* in his *Jami' al-Saghir* which says that the Prophet said: 'I was a Prophet even the while Adam was between his body and soul' (no. 6424). Explaining it Munawi says it must be noticed that he did'nt say 'I was a man,' or that 'I was then present.' What he meant was that Allah Most High had already made decisions about his creation as a prophet - (as He would have of many other things).'

The point is, this *hadith* of Munawi cannot be used to prove the authenticity of the *hadith* under question since the decision to create does not necessarily imply that our Prophet's prophethood was also announced in the heavens. Such announcement taking place can neither be rejected nor accepted without an authentic report. So far as the present *hadith* is concerned it is rejected not because of unlikelihood of the announcement of our Prophet's apostleship, even before the creation of Adam, but because its narrators are untrustworthy: Au.].

۱۰۶ - الدُّنْيَا حَرَامٌ عَلَى أَهْلِ الْآخِرَةِ، وَالْآخِرَةُ حَرَامٌ عَلَى أَهْلِ الدُّنْيَا،
والدنيا والآخرة حَرَامٌ عَلَى أَهْلِ اللَّهِ

106/32. "This world is forbidden unto those who are 'next-worldly.' The next world is forbidden unto those who are 'this-worldly.' And this world as well as the next are forbidden unto those who are 'Godly'" (*Mawdu'*).

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Note:

Munawi has rejected this report on grounds that one of the narrators happens to be Jaballa b.Sulayman whom Dhahabi has mentioned in his *du'afa* (weak narrators).

Further, how can such a statement be attributed to the Prophet (*saws*) when it clearly goes against the Qur'an which says: "He it is who created for you all that is in the earth" (2:29). In another place it says, "Ask them: 'Who has forbidden the adornments of Allah which He brought forth for His servants; and the good things of His providing?' Say: 'These are for the believers in this life and exclusively (for them) on the Day of Resurrection'" (7:32).

The *hadith* seems to be an ignorant sufi's making. What the man forgot is that the next world is either Paradise or Fire. And, so far as the believers are concerned, it is more than sensual pleasures. It is also a place of spiritual bliss. One of them is the joy of seeing Allah Most High. Says a *hadith* preserved by Muslim: 'When the people of Paradise will have entered Paradise, Allah Most High will ask them: "Do you need anything more?" They will reply, "Have you not brightened our faces? Have you not made us enter Paradise and saved us from the Fire?" Then the veil will be removed and they will discover that nothing they had been given until then was dearer to them than the sight of their Lord. The Prophet then recited the verse: "For those who do good (will be a reward) most fair - and more" (10:26).

۱۰۷ - حُبُّ الْوَطَنِ مِنَ الْإِيمَانِ

107/35. "Let him who said the *Adhān*, also say the *lqāmāt*" (Baseless).

Note:

There is no *hadith* in words quoted above. However, there is another report in Abu Da'ud, Tirmidhi and Abu Na'im (in *Akhbar*

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Isbahan) but in different words. However, that has 'Abdul Rahman b. Ziyad the African, tracing it through Ziyad b. Na'im Hadrami, and he through Ziyad b. Harith Suda'i.

This latter hadith is weak anyway. It is because of Ziyad the African. Tirmidhi himself rated it weak, as has Baghawi, as also Bayhaqi. Sufyan Thawri had also rejected this *hadith*.

Ibn 'Asakir rated it *Hasan*. But, perhaps he meant the text is of that quality. In fact, some of the contemporary scholars have treated Ziyad the African as trustworthy. But that's incorrect.

The *hadith* has another version. This one in Tabrani (3/28/2), Bayhaqi, 'Uqayli and others. However, Sa'id b. Rashid, the final narrator was, according to Ibn Hajr weak. See *Talkhis* (3/10). Abu Hatim al-Razi and Ibn Hibban have counted him among weak repoters. Finally, we have Ibn 'Adiyy (1/259) who traces another version through Ibn 'Abbas. But Muhammad b. Fadhl b. 'Atya, a narrator, was accused of lying.

There should be, therefore, no hesitation in calling out the *Iqamah* by someone other than he who said *Adhan*, if his absense is delaying the start of the Prayers.

١٠٨ - مَنْ حَجَّ الْبَيْتَ وَلَمْ يَزُرْنِي فَقَدْ جَفَانِي

108/45. "He who visited the House (of Allah) on pilgrimage but did not visit me wronged me" (Fabricated).

Note:

Dhahabi calls it *Mawdu'*, so does Saghani who has preserved it in his *Al Ahadith al Mawdu'ah*. Shawkani reports the same opinion coming from Zarkashi and Ibn Jawzi, in his *Al Fawa'id al Majmu'ah*.

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Apart from technical reasons, how can one be said to have wronged the Prophet, on whom be peace, when visiting his grave is only *mustahab* according to most scholars?

۱۰۹ - مَنْ حَجَّ فَرَارَ قَبْرِیْ بَعْدَ مَوْتِیْ كَانَ كَمَنْ زَارَنِیْ فِی حَیَاتِیْ

109/47. "He who did pilgrimage after my death, and then visited my grave is, as if he visited me in my life" (*Mawdu`*).

Note:

This report has been recorded by Tabrani in his *Al Mu`jam al Kabir* and in his *Awsat*, Ibn `Adiyy in his *Kamil*, Dara Qutni in his *Sunan*, as well as by Bayhaqi and Salafi. Hafiz Ibn Hajr says about about one of the narrators Layth b. Abu Salim that he is *matruk al hadith* (someone whose traditions were abandoned). Ibn Ma`in goes a step further and says this man was a liar. So has said Ibn Kharrash about him. Bayhaqi, Tabrani and Ibn `Adiyy have also expressed some reservations about this man.

It may also be noted that there are many more traditions reported of the Prophet (*saws*) concerning visit to his grave. Subki has collected them together in his *Shifa`*. But none of them is reliable. Those interested, may look into Hafiz Ibn `Abdul Hadi's *Al Sarim al Manki* for further discussions.

Ibn Taymiyyah has rightly pointed out in his *Al Qa`idah al Jalilah* that most of the traditions about the visit to the Prophet's grave are unreliable and therefore have not been reported by any of the respected *muhaddithin* such as the six well-known compilers.

۱۱۰ - مَنْ زَارَ قَبْرَ أَبِیْهِ أَوْ أَحَدَهُمَا فِی كُلِّ جُمُعَةٍ غُفِرَ لَهُ وَكُتِبَ بِرًا

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110/49. "He who visited the graves of his parents, or one of them every Friday, will have all his sins forgiven; and will be counted among the pious" (*Mawdu`*).

Note:

Tabrani has recorded the above in his *Al Saghir* as well as in his *Al Awsat* with a note that this tradition has not been narrated except through this particular chain of narrators. Al `Uqaili has said about one narrator that he is *Matruk* (not related through). Ahmed has accused him of lies. So does Ibn `Adiyy who adds that all his narratives are unreliable.

۱۱۱ - سُرْعَةُ الْمَشْيِ تُذْهِبُ بَهَاءَ الْمُؤْمِنِ

111/55. "Fast-paced walk drives out a believer's dignity" (*Munkar*).

Note:

This statement has been recorded by various collectors of *hadith* such as Abu Na`im, Abu Sa`d al-Malini, Khatib, Ibn `Adiyy, Al-Wahidi, Al-Tha`labi and others, through various *asānid* (chains of narration), ending with either Abu Hurayrah, Ibn `Amr, Anas or Ibn `Abbas. But all of the chains consist of one or the other narrator who is either unreliable, unknown, of doubtful bearing, or a liar altogether. The only *hadith* expert of authority who has reported this *hadith* is Suyuti in his *Jami`*. But he has also coded it *Da`if*. Munawi, his commetator, expresses greater doubts in the reliability of one or more narrators. Many others have expressed same feelings. Bukhari for instance rejects more than one narration for various reasons. Dhahabi says about one such line of narration that it is a *hadith Munkar* (a strange report). He rejects another line saying that a narrator there used to lie, and quotes Ibn `Adiyy and Dara Qutni in support of his verdict. Hafiz Ibn Hajr rejects yet another line on

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another ground. So does Ibn Hibban. To sum up, although this *hadith* has been widely and variously quoted, not one is free of blemish. At best the *hadith* is *Mawquf* (that is, a report going up to a Companion and no further). It could well be a saying of Zuhri but attributed to the Prophet (*saws*) by error.

Apart from technical defects, there are other reasons why this report has to be rejected. Firstly, it opposes the *sunnah* of our Prophet (*saws*). Tirmidhi reports of him in his "*Shama'il*" that he used to walk at a quick pace. Imam Ahmed reports (*hadith* no. 3035): "When he walked, he walked in a surge: a walk in which there was no sluggishness." There are other reports which support this.

Of the second caliph, 'Umar, it is reported that he too used to walk at a fast pace. This is reported in "*Tabaqat al-S'ad*."

Probably this *hadith* has been the making of or popularized by the ascetics of Islam who believe that one should walk slowly, lazily, as if he is sick. But this is not the purport of the Qur'an when it says: "*The slaves of the Beneficent are those who walk upon the earth modestly*" (*Alfuran*:63). Says Ibn Kathir in his tafsir, "Modestly": that is, with dignity, grace, self-respect and not with pride, and arrogance. Allah Most High said: "*And walk not in the earth exultant,*" (*Bani Israel*:37), which means, again, not to walk in pride and haughtiness. The believers, as against the unbelievers, conduct themselves humbly, and without conceit. It is not meant by the verse of *Al-Furqan* that they walk, in hypocrisy and deception, slowly, like the sick. When the Prophet (*saws*) walked he used to bend forward, as if the earth had been folded a little for him, (according to some reports: 'as if he was walking down a hill': Au.). In fact some scholars of old disapproved of a walk that belied weakness. It is reported of 'Umar that he saw a young man walking very slowly. He asked, "What's wrong with you?" "Are you sick?" When the man said, "No," 'Umar raised his whip at him and ordered him to walk firmly."

[With due respects to Albani's comment, it might be added that as much as the ascetics, the report could as well have proud Arab

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origin who, very particular about their aristocratic gait, believe that walking at a fast pace is below their dignity: Au.].

۱۱۲- لولا النساء لعبد الله حقاً حقاً

112/56. "If not for women, Allah would have been worshipped in the manner deserving of worship, deserving of worship" (*Mawdu*).

Note:

This report has come to us through two chains of transmission. One of them has `Abd al-Rahim who was untrustworthy. Bukhari goes one step further to say that this man stands rejected altogether (*Matruk*). Ibn Ma`in says he was a liar. Ibn al-Jawzi counts this report among the spurious ones. He rejects another transmitter, Muhammad b. `Imran as unreliable. But Ibn al-Jawzi was slightly confused about this second man. He was not the Muhammad b. `Imran the Hamdani that he thought. The man under discussion was Muhammad b. `Imran the Akhnasi, about whom Bukhari has also passed some unwholesome remarks in his "*Tarikh al-Kabir*."

The second chain of transmission has the wording: "If not for women, men would have entered Paradise (without any difficulty)." It has also been differently worded. At the second level of transmission falls Bishr who, according to Suyuti, stands rejected. But Ibn `Iraq's verdict is that the man was a liar.

[Obviously the *hadith* is of the making of those who have been influenced by Christian theology which treats woman as the devil incarnate. It has been popularly accepted as true - even if not as a *hadith* - by those who, by their own choice, or by reasons beyond their control, haven't had their share of family life. Those too will happily accept such shallow truism who have not learned to control their passions, and breaking the bounds of Islam, in measures known to themselves, must look for a scape goat. Finally, these and

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similar treatment of women are by those who look upon them as a sex object. She is more than that. How can they forget those *ahadith* which promise Paradise to those who take good care of two or three daughters until they grow up and are married off? Again, what better way is there for a man to enter Paradise than through service rendered to a woman - his mother - as emphasized by various Prophetic statements? Finally, if we remember the *hadith* which speaks about various means of *sadaqah* (charity) including a man's passion spent with a woman in a lawful way, then even the so-called sex-object can lead to Paradise: Au.]

۱۱۳ - اِخْتِلَافُ أُمَّتِي رَحْمَةً

113/57. "Disagreement among my Ummah is (a source of) mercy" (Untraceable).

Note:

Many traditionists have tried to trace the chain of narration of this report, but without success. Suyuti was therefore forced to conclude in his *Jami`* that: "Probably the *hadith* had been recorded in one of those works that have been lost." Such a statement is unacceptable to us since this Ummah has well preserved all the *ahadith*. Hence Munawi quotes Subki as saying that this *hadith* has no basis at all. It is neither *Sahih*, *Da`if* nor *Mawdu`*. Sheikh Zakariyyah Ansari agrees with him in his "*Tafsir Baidāwi*."

Moreover, according to the scholars such a conjecture is not acceptable because meaning-wise also it is wrong. For, as Ibn Hazm has said in his *Al-Ihkam fi al-Ahkam*, if disagreements are a cause of mercy, surely agreements would be a cause of anger.

[As pointed out this *hadith* falls in no category - neither *Sahih* nor *Da`if*, and if it is known as one, that opinion must be combated. Yet, taken as a general statement, it seems to carry some truth. For, if differences (in opinion) are based on scholarly reasons, then such

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differences prove to be a source of *rahmah*. When some people differ over an issue, their disagreement leads scholars to fresh research, bringing out some fine works in its wake. Thus, differences lead to scholarly activities. It is such differences as lead to divisions that are reprehensible: Au.]

۱۱۴ - أصحابي كالنجوم، بأيهم اقتديتم اهتديتم

114/58. "My Companions are like stars: whichever of them you followed, you will be rightly guided" (*Mawdu`*).

Note:

This *hadith* has also been variously narrated but all of them carry technical defects. The one quoted here has a narrator Salam b. Sulayman who is known as a transmitter of spurious *ahadith*. There are others in the chain that are unreliable.

Also we know that all the Companions of the Prophet were not of the same intellectual or scholarly caliber. They differed in how much they learned from the Prophet. Further, they differed with each other over many issues: sometimes opinion of one of them diagonally opposed to that of others. How can then one follow anyone of them and feel assured that he is on the right?

[Note: The Companions of the Prophet (*saws*) hold a very important place in Islam. They understood Islam and lived by it in a manner that no other people did. They have left an example that will not be surpassed. Their status is such that Allah Most High declared in the Qur'an: "*Allah is pleased with them as they are pleased with Him*" (5:119). And the Prophet (*saws*) said: "Leave alone my Companions. You will not attain their status, even if you spent gold equal to Mount Uhud." In another *hadith* he said: "Hold fast unto my *sunnah* and the *sunnah* of the Rightly Guided Caliphs." There are many other *ahadith* which speak of their merits. Hence we are

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required to respect them as a whole and not criticize anyone of them by name or even by implication. That has been the practice of the scholars of the Ummah throughout the ages, and that should be our attitude also. Yet we know, as Albani has pointed out, that there are grades among them: both in knowledge as well as in practice. Some had accepted Islam earlier while others did late. Some received direct training from the Prophet (*saws*) and had drawn his special attention, while others had not, which explains why they differed among themselves. Therefore, although many of them can be followed in many matters, not everyone can be followed blindly. So far as their opinions are concerned, the jurists are in agreement that it is their consensus - especially that of the four "Rightly Guided Caliphs" - that is binding (*wajib*) on the Ummah. As for individual opinions, we are free to take what we think suits our circumstances and leave what does not, without passing any remark that will smack of disrespect: au.]

۱۱۵ - مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

115/66. "He who understood his self, understood his Lord" (Baseless).

Note:

Abu Muzaffar b. Sam`ani says this tradition does not reach up to the Prophet (*saws*). So is the opinion of Nawawi. Suyuti mentions Nawawi's opinion in "*Dhayl al-Mawdu`at*," and approves of it. Sheikh Qari counts it among the spurious ones and reports Ibn Taymiyyah as saying: "Ferozabadi, the famous lexican (of India), says that many a people regard this as a *hadith* while it cannot be proven as one.

What is regrettable is that some people have even written booklets explaining this *hadith*. This is what happens when they not remain in touch with this science.

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[With due respect to Albani, we might point out that according to Mullah `Ali Qari, the *hadith* is, in fact weak. But he thinks textually it is correct. It is said that he who admitted ignorance, will gain an understanding of his Lord, he who knew that he is ephemeral, will know the true meaning of his Lord's Everlasting Quality, and he who knew his weakness, will know the Powers of His Lord: Au.]

۱۱۶- مَرَّ قَرَأَ فِي الْفَجْرِ بِـ (أَلَمْ نَشْرَحْ) وَ (أَلَمْ تَرَ كَيْفَ) لَمْ يَرْمُدْ

116/67. Whoever recited the chapters *Al-Sharh* (no. 94) and *Al-Fil* (no. 105) in the *fajr* prayers will not suffer an eye-sore" (Baseless).

Note:

Sakhawi says on page 200: "The *hadith* is baseless - it making no difference whether by the '*fajr* prayers' it is the *fard* (obligatory) prayer that is meant or the *sunnah* (non-obligatory) prayers. That is because it goes against the Prophet's own practice in this regard."

He was referring' says Albani, to the Prophet's *sunnah* of reciting the 109th and the 112th chapters in the *fajr sunnah*, and of sixty verses or more in the *fard* from any other chapter.

۱۱۷- مَسَحُ الْعَيْنَيْنِ بِبَاطِنِ الْأَمَلَيْنِ السَّبَابَتَيْنِ عِنْدَ قَوْلِ الْمُؤَذِّنِ: أَشْهَدُ أَنْ
مُحَمَّدًا رَسُولُ اللَّهِ... إلخ
وَأَنَّ مَنْ فَعَلَ ذَلِكَ حَلَّتْ لَهُ شَفَاعَتُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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117/73. "Rubbing of the two eyes with the back of the index fingers at the time the *mu'adhdhin* says 'I bear witness Muhammad is the Messenger of Allah,' assures the Prophets's intercession" (Inauthentic).

Note:

Daylami has recorded this report in his "*Musnad al-Firdaws*" tracing it through Abu Bakr. But Ibn Tahir says in his *Al-Tadhdhirah*, "It is inauthentic." Shawkani has the same thing to say in his *Al-Ahadith al-Mawdu'ah* (p.9). And so says Sakhavi in his *Al-Maqasid*.

Mulla `Ali Qari's collection also has this report. See no. 82/829 in this collection.

۱۱۸ - لا مهدي إلا عيسى

118/77. "There isn't any Mahdi but `Isa" (*Munkar*).

Note:

Ibn Majah (2/495), Hakim (4/441), Ibn `Abdul Barr in his *Jami' al-`Ilm* (1/155), Abu `Amr al-Dani in his *Al-Sunan al-Waridah fi al-Fitan* (Vol.3/3/2, 4/9/1 and 5/22/2) and Al-Salafi in his "*Al-Tuyurat*" (1/62), have reported this *hadith* through Khalid al-Jundi al-Aban b.Saleh, he through Al-Hassan and he through Anas in words: "Affairs will not get but more and more overbearing; the world is not but in retreat; people are not but avaricious; the Hour will not be called but upon the most wicked of the people; and there is no Mahdi but `Isa the son of Maryam." But Dhahabi says in his *Al-Mizan* that it is a *Munkar* report. Saghani has counted it among the fabricated ones. So has judged Shawkani in his *Al-Ahadith al-Mawdu'ah* (p.195). And Suyuti reports Qurtubi from his

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Al-Tadkirah that, "Its chain of transmission has weaknesses. Moreover, other *ahadith* which tell us of the Mahdi being an offspring of his daughter Fatimah (ra) are stronger." Ibn Hajr seems to be also subscribing to this view in his *Al-Fath*.

This *hadith* has been used by the Qadiyanis to prop up and promote the cause of Mirza Ghulam Ahmed Qadiyani who first claimed he was the Mahdi. Later he claimed that he was the awaited 'Isa and that there will be no Mahdi but 'Isa himself. Of course, he used this *hadith* to argue in his own favor. The claim appeared to be truthful to many who were ignorant of their religion. Much has been written to combat this new evil and of special value is the booklet written by Syed Abul A'ala Mawdudi.

[Subsequently Abul Hasan Ali Nadwi wrote on the topic dealing with the issue in a more thorough manner: Au.].

It may be noted though that one of the phrases of the *hadith* quoted above (in the notes) is authentic. It has come to us through many sources such as Muslim and Ahmed with 'Abdullah b. Mas'ud as the narrator. And that authentic phrase is: "The Hour will not be called but upon the most wicked of the people."

[What is meant by this last phrase is that the Hour will not be called but when the earth is inhabited by the most wicked of the people.

And, in the Science of Hadith a *Munkar* tradition is one in which there is a narrator in the chain of narrators who clashes with another in the substance of the report. In addition, he is less reliable than another who may not be so reliable as the standard expectation (*thiqah*) but at least more trustworthy than the former. Also see the definition of *shadh* which will not only make clear the difference but also help in fixing the meaning of the two: Au.].

۱۱۹ - سُورُ الْمُؤْمِنِ شَفَاءُ

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119/78. "Left-over (drink) of a believer is a cure" (Baseless).

Note:

Says Al-Sheikh Ahmed al-Ghazzi al-'Amiri: "This is no *hadith* at all." Sheikh al-'Ajlawi also agrees with him in his *Kashf al-Khifa'* (vol.1,p.458). As for Sheikh 'Ali Qari saying that it is a *Sahih hadith* so far as its meaning goes, because of another *hadith* that Dara Qutni has quoted in his *Al-Ifrad* which says: "It is a sign of humbleness to drink from the left-over of a believer." Well, even if this latter *hadith* can be proved to be authentic, the conclusion is unfounded. For, even if it is a sign of humbleness to drink from the left-over of a believer, how does it prove that it is a cure? The two are speaking of different things. And one of our popular proverbs describes this situation well. It says: "Put up the roof before you start decorating it." That is, when you do not have a roof, you cannot decorate it!

There is another *hadith* on this topic which is as follows.

۱۲۰- مَنْ التَّوَّاضَعَ أَنْ يَشْرَبَ الْمُؤْمِنُ مِنْ سُورِ أَخِيهِ، وَمَنْ شَرِبَ مِنْ سُورِ أَخِيهِ ابْتِغَاءَ وَجْهِ اللَّهِ تَعَالَى رُفِعَتْ لَهُ سَبْعُونَ دَرَجَةً، وَمُحِيتَ عَنْهُ سَبْعُونَ خَطِيئَةً، وَكُتِبَ لَهُ سَبْعُونَ دَرَجَةً

120/79. "It is a sign of humbleness that a man should drink from the left-over of his brother. He who drank from the left-over of his brother, seeking to please Allah, will be raised in the heaven by seventy ranks, will have seventy evils erased from his record, and will have seventy ranks written in his name" (Fabricated).

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Note:

Ibn Jawzi has placed it in his “*Mawdu`at*” through Dara Qutni, who quotes on the authority of Nuh b. Abi Maryam, he through Ibn Jurayj, he through `Ata and he through Ibn `Abbas. Says Ibn Jawzi after stating this *hadith*: “Nuh is the sole narrator, and he is a rejected transmitter.” Suyuti however does not agree with Ibn Jawzi, and thinks that the *hadith* related through another chain consisting of `Ali Muhammad b. Hatim, Ja`fer b. Muhammad al-Haddad Qoomi, Ibrahim b. Ahmed al-Bakhly, Hassan b. Rashid al-Muruzi, Abu Jurayj, and through Muruzi three more transmitters, is reliable, except that there is (merely) some “weakness” in Muruzi.

But that’s not correct since this man Al-Hassan al-Muruzi is a “*Munkar al-hadith*.” That’s the opinion of Ibn Abi Hatim in his “*Al-Jarh wa al-Ta`dil*.” Al-Uqayli reports another *hadith* of Al-Muruzi and then gives his opinion that “His *hadith* is misconstrued. He used to relate rejected *ahadith*.”

The *hadith* in question is also quoted by Al Sahami al-Jurjani in his “*Tarikh Jurjan*,” and adds that his own master Abu Bakr al-Isma`ili used to say that both Ibrahim b. Ahmed and Hassan b. Rashid are unknown transmitters.

In the face of these statements, Ibn Jawzi saying that Hassan b. Rashid is merely a weak transmitter is incorrect. Especially so when Shawkani follows up saying: “Dara Qutni has recorded it, but one of the narrators stands rejected.”

I (Albani) may also add that this person Nuh was a learned man, but unreliable in narration. In fact Abu `Ali Nisapuri says about him that he was a liar (in *hadith*). Abu Sa`id Naqqash adds that he used to transmit fabrications. Hakim said about him: “He was a learned man who had been given a good amount of knowledge in every branch but unfortunately he made blunders in *hadith*.” Ibn Hibban has the same opinion of him, and Hafiz Burhanuddin has mentioned his name among those who were accused of transmitting fake traditions.

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Subsequently I came across another weakness. It is in the person of Ibn Jurayj. Says Imam Ahmed about him: "Some of the traditions that Ibn Jurayj transmitted were fake reports. That is, it didn't matter to him from whom he took a *hadith*. (That is, he passed reports further on without checking his sources)."

Dara Qutni also warns us about Ibn Jurayj saying that he used to jump one transmitter (i.e., he used to relate from someone from whom he had not heard directly: what is known as *tadlis* in *hadith* terminology).

[Many people have accepted the *hadith* as reliable. In fact they drink from the same bowl on purpose, in order to gain rewards promised in these rejected traditions. In some circles some more virtues have been added to the list by the zealots. All this of course cannot go uncriticized.

In contrast, there are people who adopt the other extreme attitude of never drinking the left-over of a brother or eating from a plate in which many hands fall. They believe diseases are transmitted in this manner. This is the result of alien influence, and obviously they need to learn a little about how germs travel. Otherwise we know that no less a person than the Prophet himself used to drink the left-over of others, and ate from the same plate as others. In fact during his time - as in many parts of the Arab world even today - separate plates were not served for each individual. Everyone ate with their hands and out of one large plate. These practices remove a lot of barriers and bring people closer: Au.].

۱۲۱ - الْمَهْدِي مِنْ وَلَدِ الْعَبَّاسِ عَمِّي

121/80. "The Mahdi will be from the sons of 'Abbas my uncle" (Fabricated).

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Note:

Dara Qutni has brought it in his *Al-Ifrad*, through Muhammad b. Walid al-Qurashi, Asbat b. Muhammad Wāsila b. Sulayman al-Wāsti, Sulayman al-Taymi, Qatadah, Sa'id b. al-Musayyib, 'Uthman b. 'Affan. After tracing the narrators he adds: "The report is *Gharib* because of Muhammad b. al-Walid al-Qurashi. But, actually, this person had been accused of lying. Says Ibn 'Adiyy about him: "He used to fabricate traditions." Ibn 'Aruba thinks he was a liar.

One of the apparent signs of fabrication of this *hadith* is that another trustworthy report contradicts this one. It has been reported by Abu Da'ud, Ibn Majah, Al-Hākim, Abu 'Amr al-Dani, and Al-'Uqayli. It is narrated by a chain consisting of Ziyad b. Bayyān, 'Ali b. Nufayl, Sa'id b. Musayyib, and Umm Salamah. It says: "Al-Mahdi will be from my family - through Fatimah."

۱۲۲- أَذْيُوا طَعَامَكُمْ بِذِكْرِ اللَّهِ وَالصَّلَاةِ، وَلَا تَنَامُوا عَلَيْهِ فَتَقْسُوا قُلُوبَكُمْ

122/115. "Digest your food with the remembrance of Allah and with *salah wa salam* on me. And do not sleep over it lest your hearts get hardened" (Fabricated).

Note:

Ibn Nasr has recorded it in his "*Qiyām al-Layl*," 'Uqayli in his "*Ad-Du'a'fā*," Ibn 'Adiyy in his "*Kāmil*," Abu Nu'aym in his "*Akhbar al-Asbahan*," and Ibn as-Saniyy in his "*Amāl al-Yawm wa al-Laylah*," all of them through Bazaiyya' b. Khalil, he through Hisham b. 'Urwah, he through his father and he through 'A'isha. But the report is fabricated. 'Uqayli himself comes out with criticism of Bazaiyya'. And, after quoting this and several others of his narrations, Ibn 'Adiyy says, "All these *ahadith* are weak and no one has transmitted them further."

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Dhahabi says in his *Al-Mizan* that the man stands accused (*muttaha*), and Ibn Hibban says the man comes up with seemingly reliable reports from trustworthy transmitters but which in actual fact are fabrications. Hakim has the same opinion of the man.

۱۲۳- سوء الخلق ذنب لا يُغفر، وسوء الظن خطيئة تفوح

123/125. "Bad manners will not be forgiven and distrust is an evil that spreads" (Baseless).

Note:

Al-Ghazali has used it in his "*Al-Ihya*." Apart from other weaknesses, the *hadith* goes against the Qur'an itself which says: "Allah will not forgive that partners be ascribed unto Him, but will forgive other sins of whosoever He will."

Subki has also quoted this *hadith* in his "*Tabaqat*" in a book that he wrote on those traditions of *Al-Ihya* which have been narrated without the *Isnad*. Another of the same meaning follows.

۱۲۴- مَا مِنْ شَيْءٍ إِلَّا لَهُ تَوْبَةٌ، إِلَّا صَاحِبُ سُوءِ الْخُلُقِ، فَإِنَّهُ لَا يَتُوب
مِنْ ذَنْبٍ إِلَّا عَادَ فِي شَرِّهِ مِنْهُ

124/126. "There isn't a thing for which there is no repentance except for the ill-mannered person. This kind of man does not repent for a sin but returns with one worse than the previous one" (Fabricated).

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Note:

Tabrani narrates this report in his *Al-Mu`jam al-Saghir*, through `Amr b. Jumai`, Yahya b. Sa`id al-Ansari, Muhammad b. Ibrahim al-Taymi, his father and, finally, `A`isha. Then he remarks: “No one has narrated this *hadith* from Yahya but `Amr. And the fact is that the tradition is most likely to be a fabricated one because of this man ibn `Amr. Naqqash has said about him that all his traditions are fake. Ibn `Adiyy has roughly the same opinion of the man. Hafiz al-Haythami calls him a liar. Suyuti also mentions this *hadith* and rejects it, as does Al-`Iraqi.

١٢٥ - صلاة بِعِمَامَةٍ تَعْدِلُ خَمْساً وَعِشْرِينَ صلاةً بِغَيْرِ عِمَامَةٍ. وجمعة بعِمَامَةٍ تعدل سبعين جمعةً بِغَيْرِ عِمَامَةٍ. إِنَّ الملائكةَ ليشهدون الجمعة مُعْتَمِنِينَ، وَلَا يَزَالُونَ يَصْلُونَ عَلَى أَصْحَابِ الْعِمَائِمِ حَتَّى تَغْرُبَ الشَّمْسُ

125/127. “A prayer (*salah*) with the turban on, is twenty-five times better than one without it. And a Friday-prayer offered with the turban is seventy times better than the one offered without it. Angels descend for the Friday prayers turbaned, and keep chanting peace for the turbaned until sunset” (Fabricated).

Note:

Ibn Najjar has recorded it on the authorities of Muhammad b. Mahdi Al-Muruzi, Abu Bishr b. Sayyar Al-Ruqi, Al-`Abbas Ibn Kathir Al-Ruqi and Yezid b. Abu Habib. The last mentioned says, “Mahdi b. Maymun told me: ‘I entered upon Salim b. `Abdallh b. `Umar who was tying his turban. When he saw me he said, ‘There Abu Ayyub! May I not narrate a *hadith* to you that you will like (to hear), to carry and to narrate it to others?’ I said, ‘Why not?’ He said,

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'I entered upon `Abdallah ibn `Umar while he was tying his turban. He said, 'My son! Let the turban be dear to you. You will be respected, honored and well-received. And Satan will not see you but will run away from you. I heard the Prophet (saws) say, ... and then he narrated the above *hadith*."

Ibn Hajr writes in his "*Lisan Al-Mizan*," page 110: "I didn't find Al-`Abbas ibn Kathir mentioned either in "*Al-Ghurabā*" of Ibn Yunus, or in its appendix prepared by Ibn Tahhan. As for Abu Bishr b. Sayyar, he is also not mentioned in the "*Al-Kuna*" of Abu Ahmed Al-Hakim. Neither do I know Muhammad b. Mahdi Al-Muruza, nor yet Mahdi b. Maymun who reports this *hadith* from Salim b. `Abdallah. By the way, this man is not the same Mahdi b. Maymun Al-Busri whose narrations Bukhari and Muslim have recorded. Also, I couldn't find out just who is responsible for this *hadith*. Suyuti has of course mentioned this *hadith* in his "*Dhayl Al-Ahadith al-Mawdu`ah*."

Ibn Jawzi has however mentioned this *hadith* in his "*Jami` Al-Sahih*." But its commentator added in his notes on the authority of Ibn Hajr that this is a fabricated report. Mulla `Ali Qari has also mentioned it in his "*Mawdu`at*" and reports Manufi as of opinion that this *hadith* is "baseless."

[Albani then presents two more *ahadith*, no. 128 and 129, that promise manifold rewards for wearing turban and then adds: "I have no doubt at all that these three *ahadith* are fabrications.... The most that can be said in favor of the turban is that it is *mustahab* (desirable). It is the influence of *ahadith* of this kind that we see people trying to cover their heads with a cap or a piece of cloth during prayers.

"The interesting thing to note is that some people shave their beards but attach great importance to covering their heads during the prayers. This is because they imagine that this is of greater importance in Islam. It is observed for instance that if they have to chose between a bearded but uncapped man and a clean-shaven but capped person for leading in the prayers, they will chose the latter. Do you see how they reverse the preference? They legalize that

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which is prohibited and treat as obligatory that which is just desirable.

“Again, turban (or a cap: au.) that is recommended in Islam is to be desirably worn at all times and not only during the *salah*. It is not a thing that is to be worn for a few moments inside the mosque and then thrust into the pocket as one comes out. A Muslim needs these more outside than inside the mosques since they serve the identity purposes, especially in these times when it is hard to distinguish between Muslims and non-Muslims making it hard for one to judge whom to greet and whom not.”]

١٢٦- أحبا العرب لثلاث: لأني عربي، والقرآن عربي، وكلام أهل الجنة عربي

126/160. “Love the Arabs for three reasons: I am an Arab, the Qur’an is in Arabic and the language of the people of Paradise is Arabic” (*Mawdu’*).

Note:

Hakim has listed this report in his “*Al-Mustadrak*” (p.161-162), ‘Uqayli in his “*Al-Du’afa*” (327) and Tabrani in his “*Al-Kabir*” (3/122/1), “*Al-Awsat*” as well as in his “*Al-Fawa'id*.” Bayhaqi reports it in his “*Shu’ab Al-Iman*,” Wahidi in his *Tafsir* and others in other books. All of them trace the *hadith* through Al-‘Ala’ b. ‘Amr al-Hanafi, Yahya b. Yezid al-Ash’ari, Ibn Jurayj, ‘Ata’, and Ibn ‘Abbas.

There are many weaknesses in the *hadith*. First, the presence of Al-‘Ala, about whom Dhahabi said in his *Al-Mizan* that this is a rejected transmitter. Ibn Hibban says about him that he should not be

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cited as a reliable narrator. Abu Hatim says about him that he was a liar. Second, Yahya b. Yezid is also untrustworthy. Ibn Ma'in says the man was "weak." Ibn Numayr said about him that the man was not worth a date. And third, the presence of Ibn Jurayj about whom Ahmed's opinion is that the man didn't care where he took his *ahadith* from (narrating from everyone, without checking the authenticity).

Ibn Jawzi and Suyuti also reject this *hadith* on various grounds. Ibn Taymiyyah mentioned this *hadith* in his "*Al-Sirat Al-Mustaqim*" and noted, "The *hadith* is baseless." There is another *hadith* of similar meaning which is as follows.

١٢٧- أنا عربي، والقرآن عربي، ولسان أهل الجنة عربيّ

127/161. "I am an Arab, the Qur'an is in Arabic and the language of the people of Paradise is Arabic" (*Marwdu*).

Note:

Tabrani has brought it in his "*Awsat*" citing Sa'dah b. Sa'd, Ibrahim b. Al-Mundhir, 'Abdul 'Aziz b. 'Imran, Shibl b. 'Ala', his father, his grandfather, and Abu Hurayrah as the narrators. But Suyuti says after quoting this *hadith* in his "*Al-La'ali*" that according to Ibn 'Adiyy, Shibl b. 'Ala' used to relate strange *ahadith*. Again, Al-Haythami says about another narrator, 'Abdul 'Aziz b. 'Imran, that he is a rejected narrator. Ibn Ma'in and Al-Hafiz al-'Iraqi also express their doubts about this narrator.

What adds up to the suspicion that the *hadith* is fake is that it expresses the Prophet's pride on being an Arab. This is so un-Islamic. Says Allah in His holy Book: "The most noble of you in the sight of Allah is the One who is the most God-fearing." And the Prophet (*saws*) himself said in a *hadith Sahih* that an Arab has no superiority over a non-Arab....except by piety." In fact, the Prophet

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(*saws*) has strongly prohibited us from priding over our origins. Said he in a *hadith* reported by Abu Da'ud and Tirmidhi: "Allah the Most Glorious has removed from you all pride based on race and ancestry. People are from Adam, and Adam was from clay. Now there are (two kinds of people): either pious believers or the corrupt and wretched ones. Lo! Either you stop priding over people who are the coals of Hell-fire or you will be less worthier in the sight of Allah than the dung-beetle that combats the stink with its mouth."

When such are the statements of the Prophet (*saws*) about racial pride, how can we expect him to say what the *hadith* in question states?

[Also note that there are some other problems that arise if it is to be trusted. Among the Arabs are a large number of atheists, secularists, Jews and Christians. If it is said that it is the Muslim Arabs that are meant, the question is, aren't we required to love the Muslims anyway: Au.].

۱۲۸ - إذا ذلّت العرب ذلّ الإسلام

128/163. "If the Arabs are disgraced, Islam will be disgraced" (*Mawdu`*).

Note:

Abu Nu'aym has recorded this report in his "*Akhbar Asbahan*" (vol.2, p.340) tracing it through Mansur ibn Abi Muzahim, Muhammad b. al-Khattab, 'Ali b. Zayd, Muhammad b. Al-Munkadir, Jabir, and he from the Prophet (*saws*). Ibn Abi Hatim says in his "*Al-Ilal*": "I asked my father about the *hadith* transmitted by Mansur ibn Abi Muzahim, he said: 'The *hadith* is fake. It has no basis.'"

And I (Albani) say: The *hadith* has two defects. First, in the person of Muhammad b. Al-Khattab. Ibn Abi Hatim says in his

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“*Al-Jarh*” (3/2/264), “I asked my father about this man and he said that he did’nt know him.” And, it is stated in “*Al-Mizan*” that the man, (i.e., Muhammad b. Al-Khattab), used to relate strange reports. This *hadith* has been cited as an example. Al-Hafiz also accepts this opinion but notes that according to Ibn Hibban the man was reliable. Nonetheless, I would like to say that in the face of so many other verdicts, we cannot accept the approval of Ibn Hibban.

The second shortcoming in the *hadith* is in the person of `Ali b. Zayd. He is the same person as Ibn Jad`an, and I have already written about him elsewhere.

As for Al-Haythami’s comment in “*Al-Majma`*” that, “Abu Ya`la has related this *hadith* through Muhammad ibn Al-Khattab, whom Al-Azadi and others have called weak but Ibn Hibban has declared trustworthy, and that the rest of the transmitters are reliable,” I must point out that Ibn Jad`an is not trustworthy. In fact Munawi is also mistaken in his *Sharh Jami` Al-Saghir* when he says that the *hadith* is *Sahih* while the original compiler Suyuti himself had called it *Da`if*. Relying upon this opinion Syayid Rashid Rida had also quoted in his paper “*Al-Manar*” that Abu Ya`la records this *hadith* through trustworthy transmitters.

Later, I happened to see Hafiz al-`Iraqi’s “*Mahajjat al-Qurab fi Fadl al-Arab*” wherein after citing this *hadith* he comments on Abu Ya`la transmission through Abu Mansur in words: “I have already commented on Muhammad b. Al-Khattab b. Jubayr b. Hibbah in earlier part of this work. As for `Ali b. Zayd b. Jad`an, there is difference of opinion over him, although Muslim has transmitted through him in “*Al-Mutabi`at wa Shawahid.*” Al-`Iraqi then adds that because of the fact of some *muhaddithun* recording his *ahadith*, so far as this transmitter’s “personality” is concerned, it cannot be said that it is obscure.

But I (Albani) would like to add that although the “personality” of the man is not obscure, but his “credentials” remain obscure. All said, the *hadith* remains *daif* according to Al-`Iraqi. It was this writing in fact that led me to doubt the authenticity tag given to it by

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Munawi (the commentator of Suyuti's *Jami` Saghir*) while Suyuti himself had coded it as *Daif*.

Further, the weakness in the *hadith* is apparent from its meaning also. For Islam's glory, its repute and its honor is not dependent on the power and strength of the Arabs. That can be achieved without them also, as it happened during the Ottomon period, especially at the beginning of their reign when Allah *subhanahu wa ta'ala* gave glory to Islam through them so that Islam penetrated right upto the heart of Euorope. But when the Ottomons began to discard Islamic Laws replacing them with those of the European ones, (exchanging the lowly for the lofty), their power and influence declined in those areas, until they lost political power in their own country. Today all that remains is but a little of those appearances that are indicative of their Islam of past times! With their fall, the whole of the *Ummah* suffered great humiliation. The enemies of this *Ummah* entered into their lands and colonized them all, but for small patches of lands here and there. Now the situation is that although they have been able to get rid of the colonizers, they remain their slaves in many ways. In any case, the point is that Islam gains or loses its glory, repute and honor with that of its adherents, be they Arabs or non-Arabs. And, as a *hadith* says, there is no superiority of the Arabs over the non-Arabs except by piety.

That said, it might be pointed out that as a race and a nation Allah *subhanahu wa ta'ala* has preferred the Arabs over all other races (by virtue of having raised His last Prophet among them). This is my opinion although I am an Albanian myself. This is also the opinion of the *ahal al-sunnah wa al-Jama'ah*. It has its basis in various *ahadith* reported on the subject. One of them says: "From the sons of Ibrahim, Allah chose Isma'il, from his sons Banu Kinanah, from the sons of Banu Kinanah the Quraysh, from the Quraysh Banu Hashim and from them He chose me." The *hadith* has been recorded by Ahmed (4/107), Tirmidhi (4/392) who declares it *Sahih*, as it is also in *Sahih* Muslim (7/84). Bukhari has also recorded it in his "*Al-Tarikh al-Saghir*" (p.6) through Wathilah b. Asqa'. The *hadith* is strengthened by another related through a second chain of transmitters starting with `Abbas b. `Abdul Muttalib which is to be

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found in Tirmidhi (who declared it *Sahih*) as well as in Ahmed. Another version is to be found through Ibn `Umar as recorded by Hakim (4/84) who also confirms its authenticity.

Nevertheless this should not lead an Arab to pride over his nationality. Such pride belongs to the *jahiliyyah* days which the Prophet (*saws*) destroyed. Nor should the Arabs forget the fact that it was their intelligence, language and character that led to their choice as the first bearers of the message of Islam. If an Arab realizes this today then he is more likely to guard those qualities and take it upon himself as a duty to spread the word of Islam. But if he abandons them, then he has no superiority over others. In fact, a non-Arab who bears the same qualities is, without any doubt whatsoever, superior to an Arab. True superiority then comes from following the guidance the Prophet (*asws*) brought, and can be gained by anyone who qualifies himself with the qualities approved by Islam such as faith, virtue, piety, righteous living, *ihasan* etc., and not by the simple fact of being an Arab or a non-Arab. Says the Prophet (*saws*) in a *hadith Sahih*: “He who was left behind by his deeds will not be brought forward by his lineage.”

In short, true merit is in adorning oneself with certain qualities. When those qualities are lost, the merit is lost: “There is no superiority of an Arab over a non-Arab except by *taqwa*.” And this should also show the fallacy of him who invites to Arabism while he is devoid of those qualities that should go with it, rather is a Westerner both in appearance as well as in spirit!

۱۲۹- إن الرزق لا تَنْقُصُهُ المعصية ولا تَزِيدُهُ الحسنة، وَتَرْكُ الدُّعَاءِ
مَعْصِيَةٌ

129/181. “Sustenance neither decreases with sins nor increases with good works. And not supplicating to Allah is a sin” (*Mawdu`*).

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Note:

Tabrani has recorded this *hadith* in his “*Al-Saghir*” (p.147) as well as Ibn `Adiyy in his “*Al-Kamil*” (2/11) through Isma`il b. Yahya Al-Taymi, Mis`ar b. Kadam, `Atiyah and finally Abu Sa`id.

But this is an unreliable chain since according to Abu `Ali Nisapuri, Dara Qutni and Hakim, Isma`il was a liar. Ibn `Adiyy adds that most of what the man relates are baseless reports. In addition, another transmitter `Atiya al-`Awfi is not a dependable person. Says Munawi in “*Sharh al-Jami`*,” “Haythami said: ‘In this *hadith* occurs `Atiya al-`Awfi who is undependable.’ Sakhawi has also expressed the same opinion about this man.”

But, the fact is they have missed a major defect in the *hadith* which is in the person of Isma`il who was a liar.

Again, what makes the *hadith* baseless is that it goes against an authentic *hadith* which says: “He who desires that his sustenance be increased and his death be postponed, may do good to his kin” (Bukhari, Muslim and others).

۱۳۰ - الْجُمُعَةُ حَجُّ الْفُقَرَاءِ، وَفِي لَفْظِ الْمَسَاكِينِ.

130/191. “Friday is the day of Hajj for the poor. According to another narration, ‘of the destitute’” (Mawdu’).

Note:

Quda`i and Ibn `Asakir have narrated the first version through Ibn `Abbas, while Ibn Zanjawayh and Quda`i have narrated both the first and second versions, as it can be found in the “*Jami` al-Saghir*.” Munawi adds in his commentary: “Harith b. Abu Usama has also narrated this *hadith*. All of them have narrated it through `Isa b. Ibrahim al-Hashimi, Muqatil, Dahhak, ending with Ibn `Abbas. But Hafiz al-`Iraqi says this is a weak *hadith*. He has brought it in his

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"*Al-Mizan*." While discussing the life of `Isa of this *hadith* he said, (reporting the opinion of the majority of *muahaddithin*) that this man is "*Munkar al-hadith*" (i.e., used to relate strange *ahadith*), and stands rejected. While Sakhawi has said about another transmitter Muqatil that he is weak. And so is the one who follows him (i.e., Ibrahim al-Hashimi)."

I (Albani) would like to add that all these comments have been made about the second version (which says that "Friday is the Hajj for the destitute"). As for the first version (which says that "Friday is the Hajj for the poor"), Munawi has not passed any comment, perhaps because he thinks comments on the second version were sufficient. In this second version falls Muqatil who was declared a liar by some scholars of *hadith*. As for the one next in the downward direction, i.e., `Isa b. Ibrahim, Bukhari and Nasa'i said about him that he used to relate strange *ahadith*. These are the reasons why Saghani has recorded this *hadith* in his "*Al-Ahadith al-Mawdu`ah*" as did Ibn Jawzi before him in his "*Mawdu`at*." Suyuti also agrees with him, although the *hadith* is differently worded with him. The word of his narration are as follows:

١٣١- الدَّجَاجُ غَنَمُ فُقَرَاءِ أُمَّتِي، وَالْجُمُعَةُ حِجَّ فُقَرَائِهَا

131/192. "Chicken is the sheep of the poor of my Ummah, and Friday their Hajj" (*Mawdu`*).

Note:

Ibn Jawzi has mentioned it in his "*Mawdu`at*" as has Ibn Hibban, tracing it through `Abdullah ibn Zayd, Mahmash (the Nisapuri), Hisham b. `Ubaydullah Al-Razi, Ibn Abu Zi'ib, Nafi', and, finally, Ibn `Umar. Then he says: "Ibn Hibban has said that the *hadith* is baseless, and Hisham should not be narrated from. But Dara Qutni says that is not true. Rather it is Mahmash who used to fabricate *ahadith*."

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Suyuti also agrees with Ibn Jawzi, mentioning it in his “*Al-La’ali*.” Dhahabi says in his “*Tabaqat Al-Huffaz*” that the *hadith* is inauthentic.

۱۳۲- إذا جامع أحدكم زوجته أو جاريته فلا ينظر إلا فرجها فإن ذلك يورث العمى

132/195. “When one of you has intercourse with his wife or what his right hands own, let him not look at the vagina because that causes blindness” (*Mawdu`*).

Note:

Tracing it through Ibn `Adiyy, Hisham b. Khalid, Baqiyyah, Ibn Jurayj, `Ata`, and finally Ibn `Abbas, Ibn Jawzi says in his “*Al-Mawdu`at*” (1/144) that this is a forged *hadith*. He reports Ibn Hibban as saying: “Baqiyyah used to relate through liars. In addition, he would drop some of the names in the chain of transmitters. He had some friends who used to work up the chain for him by trying to remove untrustworthy ones and connecting the chain to Jurayj. Sometimes they left blanks. This *hadith* appears to be one of those, and is, therefore, *Mawdu`*.”

Suyuti has said in his “*Al-La’ali*” (2/170) that Ibn Abi Hatim reported his father in his “*Ilal*” as saying that Hafiz Ibn Hajr said: “Ibn Qattan has also reported in his ‘*Kitab Ahkam Al-Nazr*’ that Baqiyyah ibn Mukhlid has reported it through Hishama b. Khalid, he through Baqiyyah, he through Ibn Jurayj. Ibn Jawzi has gone against Ibn Salah who had termed it “of acceptable *Isnad*.” The *hadith* has also been reported by Bayhaqi in his “*Sunan*” through two chains of transmission in both of which falls Baqiyyah and about which he has stated that they are baseless.”

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Ibn `Asakir has also recorded this *hadith* (2/295/13) as has Ibn Abi Hatim (2/295) tracing it through his father, Hisham, later Baqiyyah, ending with Ibn Jurayj. He has recorded this *hadith* after two more reports on the same topic that I shall follow up with presently. He says there: "My father said, 'These three *ahadith* are fake."

Meaning-wise also the *hadith* is wrong since it goes against other authentic reports that suggest that looking at one's wife's private parts is not unlawful. Hafiz ibn Hajr has stated in his "*Al-Fath*" (1/290) that it is not unlawful for a husband or a wife to look at each other's private parts.

۱۳۳- إذا جامع أحدكم فلا ينظر إلا الفرج فإنه يُورث العمى، ولا يُكثر الكلام فإنه يورث الخرس

133/196. "When one of you goes into his wife, let him not look at her genital organs for that causes blindness (to the child), and let him not talk too much for that causes dumbness" (*Mawdu`*).

Note:

Ibn Jawzi has traced it through Al-Azadi, Ibrahim b. Muhammad b. Yusuf al-Faryabi, Muhammad b. `Abdul Rahman Tustari, Mis`ar b. Kidam, Sa`id al-Maqbari, and Abu Hurayrah. Al-Khalil has said: Muhammad b. `Abdul Rahman Tustari is the lone narrator of this *hadith*. He was a Syrian and used to relate some strange *ahadith*."

Said Dhahabi: "In this *hadith* falls Tustari who has been termed untrustworthy." Then he adds that Al-Azadi's opinion about the man is that he was a liar whose *ahadith* stand rejected. It is reported of Dara Qutni in "*Al-Lisan*" that the man's narrations are not acceptable." `Uqayli's opinion is that there is no truth in those

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chains of narration in which Mis'ar is quoted as having reported from Al-Maqbari. He is unknown and his *ahadith* should not be related further."

Suyuti then quotes another *hadith* in support of his views which is as follows.

۱۳۴ - لَا تُكثِرُوا الْكَلَامَ عِنْدَ مُجَامَعَةِ النِّسَاءِ فَإِنَّ مِنْهُ يَكُونُ الْخَرَسُ
وَالْفَافَّةُ

134/197. "Don't talk too much during intercourse for it causes dumbness and from it originates *fa'fa'* (i.e., to say *fa, fa* [then, then] very often)" - very weak.

Note:

Suyuti has mentioned it in his "*Al-La'ali*" to corroborate his opinion of the previous two *ahadith*. He traces this one, which is reported by Ibn 'Asakir, through Abu Darda' Hashim b. Muhammad Al-Ansari, 'Abdul 'Aziz b. 'Abdullah b. 'Amr al-Uwaysi, Khayran b. Al-'Ala' al-Kisani, (the Damuscian), Zuhayr b. Muhammad, Ibn Shihab and Qubaysa b. Dhu'ayb. In this chain however, there are four weaknesses. First, Qubaysa b. Dhu'ayb is actually a Follower (Tabe'i), and not a Companion, though some believe he saw the Prophet (saws). Second, Zuhayr b. Muhammad. He is a Tamimi. There is no consensus of dependence on him. Third, Khayran b. al-'Ala.' He is also not so well known and there is disagreement over his reliability. And fourth, Abu Darda' Hashim b. Muhammad b. Salih al-Ansari. I can't find this man's life history anywhere.

These four defects render the *hadith* very weak.

[As demonstrated by Albani, the first two of this series of *ahadith* are fake. More than one *hadith* scholar has subscribed to the view.

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The third is also very weak. And the message contained in them is untrue. However, there are *ahadith* that discourage the husband and wife from getting fully naked before each other. As for the rectum, it is very strongly undesirable for any one of the pair to look at the other's: Au.).

۱۳۵ - مَنْ حَجَّ حَجَّةَ الْإِسْلَامِ، وَ زَارَ قَبْرِي، وَغَزَا غَزْوَةً، وَ صَلَّى عَلَيَّ فِي الْمَقْدِسِ، لَمْ يَسْأَلْهُ اللَّهُ فِيمَا افْتَرَضَ عَلَيْهِ

135/204. "He who performed the Islamic Hajj, visited my grave, took part in a *Jihad* and sent peace upon me from the Bayt al-Maqdis, will not be questioned by Allah about (other) obligations of Islam (*faraid*)" - *Mawdu'.*

Note:

Sakhawi has brought this report in his "*Al-Qawl al-Badi*" (p.102) and has noted there: "That's how Al-Majdi al-Lughwi has reported in his "*Al-Fawa'id*" and has attributed it to Abul Fath al-Azdi. But the authenticity is doubtful."

This statement seems to be a slip from Sakhawi. For, we know that there is no deed, no matter how holy, that will render the other obligations of Islam (such as *salah*, *zakah*, and other obligations: au.) inapplicable to a Muslim.

Later I happened to see this *hadith* mentioned by Ibn `Abdul Hadi in his refutation of Subki (p. 155) where he traces the *hadith* through: Nu`man b. Harun b. Al-Dahlat, Abu Sahl Badr b. `Abdullah Al-Masisi, Al-Hasan b. Uthman al-Ziyadi, `Ammar b. Muhammad, his uncle Sufyan, Mansur, Ibrahim, `Alqamah, and finally `Abdullah b. Mas`ud. Thereafter he pronounces his judgement that the *hadith* is fake. He also quotes the opinions of other scholars in support of his own and ends with words: "It should

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be quite evident to anyone who has the littlest knowledge of *hadith* that this is a fake one with no basis in truth whatsoever.”

Suyuti has also classified it as *Mawdu`* in his “*Dhayl al-Ahadith al-Mawdu`ah*,” adding in his “*Al-Mizan*,” the words, “This is a fake report.”

١٣٦ - أَفْضَلُ الْأَيَّامِ يَوْمُ عَرَفَةَ إِذَا وَافَقَ يَوْمَ الْجُمُعَةِ، وَهُوَ أَفْضَلُ مِنْ سَبْعِينَ حَجَّةً فِي غَيْرِ جُمُعَةٍ

136/207. “The best of days is that day of `Arafa which falls on a Friday. Such a Hajj is seventy times worthier than a Hajj which is not on a Friday” (A fake report, baseless).

Note:

This is an entirely baseless *hadith* that has not been reported by any authority. As for Zaila`i saying in the footnotes of Ibn `Abidin (2/348) that Razin b. Mu`awiyah has included it in his “*Tajrid al-Sihah*,” it must be understood that Razin has in this book tried to collect together *ahadith* following the principles laid down by the authors of *Sahih* Bukhari, Muslim, Muwatta of Imam Malik, Abu Da`ud, Nasa`i and Tirmidhi. In doing that he has tried to follow Ibn Al-Athir who produced a similar work known as “*Jami` al-Usul fi Ahadith al-Rasul*.” However Razin made plenty of errors, although he is widely quoted, just as the “*Al-Tarhib wa Tarhib*” of Mundhiri. The *hadith* in question is one of those erroneous ones recorded by him.

Imam Ibn Al-Qayyim has in his “*Za`d al-Ma`d`*” rejected this *hadith* on ten grounds. He terminates his discussion with the following remarks: “The common people’s belief that a Hajj of the kind mentioned in this *hadith* is seventy times worthier than the Hajj of ordinary days, is totally nonsense with no basis in truth. There is

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not a single trustworthy report to this effect coming down either from the Prophet (saws) or any of the Companions or their Followers.”

Munawi has also passed his unfavorable remark over the *hadith* in his “*Fayd al-Qadir*.”

۱۳۷ -- ما قُبِلَ حج أمرى إلا رُفِعَ حصاه، يعني حصى الجِمار

137/208. “The stones, i.e., the stones of *ramyu*, of the pilgrim whose Hajj has been accepted disappear (from the site)” - *Da'if*.

Note:

The *hadith* has been reported both ways: *Marfu'*, as well as *Mawquf*. (*Marfu'* is one which the transmitters report as the saying of the Prophet [saws] and *Mawquf*, one in which the chain of transmission does not reach the Prophet, but stops at a Companion: Au.).

Imam Bayhaqi has reported it in his “*Sunan al-Kubra*” (vol. 5/128), Dara Qutni (p. 289) and Hakim (1/476). All of them through Yezid b. Sinan, and Yezid b. Abi Anisa. Tabrani has also recorded it in his “*Awsat*” (1/121/1) through `Amr b. Murrah, `Abdul Rahman b. Abi Sa'id al-Khudri, and he through his father Abu Sa'id al-Khudri who says he asked the Prophet (saws): “O Apostle of Allah! We believe the stones that are thrown (at the *Jamarat*) every year disappear from there.” The Prophet (saws) said: “Those whose Hajj has been accepted have their stones removed (by Allah). Otherwise you would have seen mountains of them there.”

But the remarks that Bayhaqi follows up with, render it *Dai'f*. He says: “Yezid b. Sinan is not reliable. It has also been reported through another chain ending up with Ibn `Umar, but that transmission too is a weak one.”

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Bayhaqi's mentor Al-Hakim's judgement was that Yezid b. Sinan "has not been rejected." But the fact is that when it comes to judging the credentials of the narrators, Bayhaqi has an edge over Hakim. Therefore his judgement is weightier. Again, Hakim's words that Yezid b. Sinan "has not been rejected" does not mean the man is trustworthy. These are two different issues. A narrator might not be rejected altogether, yet he can not be totally reliable. Yezid is one such narrator for Nasa'i has also preferred not to narrate through him. Dhahabi has also censured him by saying in his "*Talkhis Al-Mustadrak*": "I believe the man is untrustworthy." The *hadith* has also been recorded by Al-Haythami (3/260) who adds: "Tabrani has also mentioned it in his "*Al-Awsat*." But the chain of narrators consists of Yezid b. Sinan who is untrustworthy."

The *hadith* has also been reported as "*Mawquf*" as recorded by Azraqi in his "*Tarikh Makkah*" (p.403), and by Dulabi in his "*Al-Kuna*" (2/56) through Ibn Abi Na'im who says Abu Sa'id al-Khudri said: "The stones of the accepted Hajj are removed." The *Isnad* of this version is *Sahih*. Another "*Mawquf*" version recorded by Bayhaqi ends up with Ibn 'Abbas.

In the light of the above I (Albani) am personally not able to decide if this is a saying of the Prophet (*saws*) or that of a Companion. A safe approach perhaps would be to wait for further research, and to set it aside as undecided until final conclusions can be reached.

۱۳۸ - الزرقه في العين يُمنّ، وكان داود أزرق.

138/217. "Blue eyes are a sign of good luck.
Da'ud (*asws*) was also blue-eyed" (*Mawdu'*).

Note:

Hakim has narrated it in his "*Tarikh*" tracing it through Al-Husayn b. 'Ulwan, Awza'i, Zuhri, Sa'id ibn. al-Musayyib, and

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Abu Hurayrah (ra). Suyuti has also brought it in his “*Al-La’ali*” (1/114), and has commented there that ‘Ulwan was a liar and a fabricator. Ibn Jawzi, who has mentioned it in his “*Al-Mawdu’at*,” tracing it through Ibn Hibban, Muhammad b. Yunus, ‘Ubad b. Suhayb, Hisham b. ‘Urwa, his father, and finally ‘A’isha (ra), says: “(The *hadith*) is not true. ‘Ubad has been rejected (*Matruk*) by the doctors of *hadith*. And the next in the chain who relates from him, i.e., Muhammad b. Yunus, is the (well-known) Kudaymi who was untrustworthy.

A better chain of narration is the one related by ‘Abbas b. ‘Abdul ‘Azim, ‘Abdur Razzaq...through an unnamed person of ‘Iraqi origin...Ma’mar, ending up with Zuhri. And the words of that report are: “Blueness (in the eye) is a sign of good luck.” But this *hadith* is *Mursal* (since the Companion who relates from the Prophet [*saws*] has not been named), and also the name of the ‘Iraqi is missing. Therefore it stands rejected. Sheikh ‘Ajilouni reports Ibn Qayyim’s opinion in his “*Al-Kashf*” (1/439) that the *hadith* is *Mawdu’*.

۱۳۹- الحج قبل التزوج.

139/221. “Hajj before marriage” (Fake).

Note:

Suyuti recorded it in his “*Jami’ al-Saghir*” picking it out from Daylami’s “*Musnad al-Firdaws*” with Abu Hurayrah (ra) as the final narrator. But the commentator of the book has censored the compiler saying: “In the chain of narration falls Ghiyas b. Ibrahim about whom Dhahabi has said, ‘The man stands unanimously rejected.’ Dhahabi has said about another narrator Maysarah b. ‘Abd Rabbih that he was a ‘Well-known liar.’”

To the above I (Albani) would like to add that Ghiyas b. Ibrahim is also a well-known liar. Ibn Ma’in said about him: “A dirty liar.”

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Abu Da'ud said: "A liar." And Ibn 'Adiyy said: "All of his *ahadith* smack of fabrication."

Another *hadith* of the same nature has been reported. Its words are: "He who married before Hajj committed a sin." But this one is also a fabrication.

۱۴۰- جاهدوا أنفسكم بالجوع والعطش، فإن الأجر في ذلك كأجر المجاهد في سبيل الله، وإنه ليس من عمل أحب إلى الله من جوع وعطش.

140/247. "Strive to overpower your base self with hunger and thirst. The reward for such an effort is equal to the reward of one who fights in the way of Allah. In fact, there is no other deed worthier with Allah than hunger and thirst" (Baseless).

Note:

Al-Ghazali has quoted it in his "*Al-Ihya'*" (3/69). But Hafiz al-'Iraqi said about it: "I could not trace the *hadith* through any source." Subki had the same to say in his "*Al-Tabaqat al-Kubra*" (ref. 4/62).

۱۴۱- من أجاع بطنه عظمَ فكرته، و فطن قلبه.

141/251. "He who kept his stomach empty, will have a lofty mind and a sensitive heart" (Baseless).

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Note:

This is another *hadith* quoted by Al-Ghazali and censured by Al-'Iraqi and Subki in the same manner as above.

١٤٢ - أحسنوا إلى عمَّتكم النخلة فإن الله تعالى خلق آدم ففَضَّلَ من طينتها فخلق منها النخلة.

142/261. "Be good to your aunt the date-palm tree. For Allah created Adam (*asws*) and when some dust was left over He created the date-palm tree therewith" (Fabricated).

Note:

Ibn 'Adiyy (2/57) and Batarqani (2/157) have recorded this narration as a *hadith*. The latter reports it as a part of another *hadith*, as Ibn Jawzi has said in his "*Al-Mawdu'at*." All of them trace it through Ja'fer b. Ahmed b. 'Ali al-Ghafiqi, he through Abu Salih (Layth's secretary), through Waki', A'mash, Mujahid, ending up with Ibn 'Umar.

Ibn 'Adiyy expresses his opinion with regard to this report in the following words: "The *hadith* is fake. There isn't any doubt that it was Ja'fer who fabricated it." Ibn Jawzi remarked: "The *hadith* is untrue, and Ja'fer was a fabricator." Hafiz ibn Hajr also accepts these remarks as valid in his "*Al-Lisan*." Suyuti follows him in his "*Al-La'ali*" (1/156), as is his habit, refraining from adding his own remark.

١٤٣ - كان إذا أشفق من الحاجة أن ينساها جعل في يده خيطاً ليذكُرَهَا.

143/266. "When (the Prophet, *saws*) feared that he might forget something he tied a thread to his hand as a reminder" (Spurious).

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Note:

Ibn `Adiyy (1/172), Ibn Sa`d (1/286), Harith ibn Abi Usamah (in his “*Musnad*,” no.17 in the appendix), Abu al-Hasan al-Anbusi (in his “*Fawa'id*,” 2/26) have narrated it through Salim b. `Abdal-A`la, Nafi`, and Ibn `Umar. Ibn `Adiyy follows up with his remark: “This man Salem is well known to the traditionists. Ibn Ma`in and others have expressed distrust of him.”

Suyuti too has recorded this *hadith* in “*Jami` al-Saghir*” tracing it through Ibn Sa`d and Al-Hakim, they through Ibn `Umar. But Munawi has criticized the *hadith* saying: “It has also been related by Abu Ya`la about which Zarkashi has said, ‘The chain of narrators records Salim b. `Abdal-A`la as one in the link. Ibn Hibban’s opinion about him is that he was a fabricator.’ Abu Hatim has also declared the *hadith* as baseless. Ibn Shahin says about him in his “*Al-Nasikh*” that “he narrates strange *ahadith*.”

As for Abu Hatim’s statement above, it has been reported by his son in “*Al-Ilal*” (2/252) He says there: “I asked my father about the *hadith* which Muhammad b. Ya`la Al-Sulami says he heard from Salim b. `Abdal-Ya`la (known as Abu Fa`iz), who narrates from Nafi` and he from Ibn `Umar (and then he narrated the *hadith*). My father said: ‘This is a spurious report.’ Then I asked him about Salim. He declared, ‘He is not trustworthy.’”

The *hadith* has reached us through three other narrations. But all of them have some defect or the other. In one report Bishr b. Ibrahim al-Ansari figures about whom Ibn Jawzi has said that the man used to spin *ahadith*. In another narration Ghiyas b. Ibrahim occurs who stands rejected by the traditionists. And in a fourth narration occur not one but three weak narrators: First, Bishr b. `Ubaydullah al-Darasi, second Yahya b. Abu Al-Furat and, finally, `Isa b. Shu`aib.

Also, it should be interesting to note that a *hadith* of exactly the opposite meaning has been narrated but it also happens to be a fake one. It runs as follows.

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۱۴۴- من حوّل خاتمه أو عمامته أو علّق خيطا في أصبعه ليذكره حاجته فقد أشرك بالله عز وجل، إن الله هو يذكر الحاجات.

144/267. "Whoever changed his ring from finger to finger, or shifted his turban, or tied a thread to his finger as reminder for something ... committed *shirk*. It is Allah who reminds of things" (*Mawdu`*).

Note:

This narration records an unreliable narrator called Bishr. This man Bishr however, is the son of Al-Hussain al-Asbahani.

۱۴۵- العالمُ لا يَخِرّف.

145/269. "A scholar never becomes feeble minded (in old age)" [*Mawdu`*].

Note:

Ibn Abi Hatim says in his "*Al-`Ilal*," "I asked my father about the *hadith* that Al-`Ala' b. Zaydak reports about Anas saying that the Prophet said: "A scholar never becomes feeble minded (in old age)." He replied, 'This person `Ala' is a weak narrator and has been rejected by the traditionists.'"

The report is against common observation also. We have come across many scholars who had become feeble minded in their advanced years such as Al-Mas`udi, Al-Jariri, Sai'd ibn Abi `Aruba, `Ata' ibn. Abi Sa'ib etc.

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۱۴۶- (أوحى الله إلى عيسى عليه السلام يا عيسى) آمن بمحمد وأمر من أدركه من أمتك أن يؤمنوا به، فلولا محمد ما خلقت آدم، ولولا محمد ما خلقت الجنة والنار، ولقد خلقت العرش على الماء فاضطرب فكتبت عليه لا إله الا الله محمد، رسول الله فسكن.

146/280. Allah (*swt*) sent His revelation to `Isa (*asws*) in words: "O `Isa. Believe in Muhammad (*saws*), and order everyone of your Ummah who encountered him to believe in him. For, if not for Muhammad (*saws*) I would not have created Adam (*asws*), and if not for Muhammad (*saws*) I would not have created the Heaven and Hell. In fact when I created the `Arsh on water, it became turbulent, so I wrote on it: 'There is no god but Allah and Muhammad is his prophet.' The waters calmed down" (Baseless.).

Note:

Hakim has recorded it in his "*Al-Mustadrak*" (2/614,615) tracing it through `Amr b. Aws al-Ansari, Sa`id ibn Abu `Arubah, Qatadah, and Sa`id b. al-Musayyib, who reports Ibn `Abbas as having made the above statement. After re-quoting it, Hakim adds: "This has a trustworthy chain of narrators." But Dhahabi refuted him saying: "I believe the words have been fastened upon Sa`id." And what he meant by Sa`id is Sa`id b. Abu `Arubah, and the man who has fastened it is `Amr b. Aws al-Ansari. Dhahabi has said in his "*Al-Mizan*" about this man: "We do not know this man in detail. (But we know that) he used to relate strange *ahadith* (*manakir*)."
Then he narrates this *hadith* as an example and says: "I believe this is a fake narration." Ibn Hajar agrees with his judgement in his "*Al-Lisan*."

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۱۴۷- لو لاک لما خلقت الأفلاك.

147/282. "(Allah said) If not for you (O Muhammad) I would not have created the universe" (Fake).

Note:

Saghani has marked this report as a fake one in his "*Al-Ahadith al-Mawdu'ah*" (p. 7). In contrast, what Sheikh Qari has to state, however, about this *hadith* is invalid. He said (p. 67-68): "Meaning-wise it is correct for it has been recorded by Daylami also who traced it through Ibn `Abbas. In that version the Prophet (*saws*) is reported to have said: `Jibril came to me and said, "O Muhammad, if not for you Paradise would not have been created. And, if not for you Hell-Fire would not have been created." According to the version in Ibn `Asakir the words are, "If not for you the world would not have been created." This statement however that the *hadith* is correct meaning-wise is invalid because even what Daylami has reported is without proper *Isnad*. As for what Ibn `Asakir has recorded, we might be reminded of Ibn Jawzi's statement who said that the *hadith* is fake. Suyuti also agrees with him in his "*Al-La'ali*" (1/272).

I (Albani) have found that the *hadith* has been narrated through Anas also. I shall have something to say about it a little later.

[`Allama Tahir Patan has also posted this *hadith* among the fake ones in his "*Al-Mawdu'at*": Au.].

۱۴۸- کان يأخذ من لحيته من عرضها و طولها.

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148/288. "He (the Prophet, *saws*) used to trim his beard from sides as well as over the length" (Fake).

Note:

Tirmidhi (3/11) and 'Uqayli have recorded this particular report. The latter did it in his "*Al-du'afa*" (p. 288). Also Ibn 'Adiyy (2/243) and Abu Sheikh (in his "*Akhlaq An-Nabiyy*," 306) have narrated this report. They all did it through 'Umar b. Haroon Al-Balkhi, Usama b. Zayd, 'Amr b. Shu'ayb, his father, and his grandfather. Tirmidhi adds his remarks: "This is an unknown *hadith* (*al-gharib*)."' Uqayli however writes that "We do not know of this *hadith* except through this man, while it is related of the Prophet (*saws*) through trustworthy narrators that he said: 'Let your beards grow, but shorten your moustaches.' This particular *hadith* is a stronger one to follow."

As for this man 'Umar b. Haroon al-Balkhi, 'Uqayli writes about him in his "*Al-Mizan*": 'Ibn Ma'in's opinion is that this man was a dirty liar.' Saleh al-Jazrah's opinion is that he was a liar.

[The above discussion is about the Prophet (*saws*). His trimming of the beard is not proven. However, some of the Companions have been reported to have trimmed their beards. It is reported of Ibn 'Umar that after his Hajj or 'Umrah, he would hold his beard in his fist and cut off the rest. Mundhiri made no remarks on the *hadith* authenticity: 'Awn al-Ma'bud, vol. 11, p. 256, *Kitab al-Tarajjul*, ch. 15, footnote under *hadith* 4183 - Au.].

١٤٩- أن داود النبي عليه والسلام حين نظر إلى المرأة فهِمَّ بِهَا قَطَعَ
على بني إسرائيل بعثاً وأوحى إلى صاحب البعث فقال: إذا حضر العدو
فَقَرَّبْ فلانا، وسماه قال: فَقَرَّبَهُ بين يدي التابوت، قال وكان ذلك
التابوت في ذلك الزمان يُسْتَنْصَرُ به، فمن قَدَّمَ بين يدي التابوت لم
يرجع حتى يُقتل أو يَنْهَزَم عنه الجيش الذي يقاتله، فقتلَ زوج المرأة،
ونزل الملكان على داود فقضا عليه القصة

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149/314. "Da'ud the Prophet (*asws*) happened to see a woman and decided to marry her. (But she was already married to a soldier) So he ordered a raid by the Israelites on their enemy, and instructed the Commander of the platoon to send this man to the very front. The Commander assigned him to the Ark (*Tabut*). Those days the Ark was used to seek help and victory from Allah, so that he who attached himself to it did not return but either dead or victorious. The woman's husband anyway got killed (and Da'ud, *asws*, married her). Then came two angels (from Allah, *swt*) and told him the whole story" (*Batil*).

Note:

It has been narrated in Hakim Tirmidhi's "*Nawadir Al-Usul*" through Yezid Al-Riqashi, and Anas. Also in *Tafsir* Qurtubi (15/167) and Ibn Kathir (4/31) who adds: "It has been recorded by Ibn Abi Hatim, but its chain of narration is unreliable, for Yezid, even if a pious man, was according to the scholars of *hadith* unreliable. And I (Albani) say that the *hadith* is actually an Israeli report. Little do they respect their prophets. It seems that Yezid heard it from someone and related it as a report coming from the Prophet (*asws*).

Qurtubi himself quotes Ibn Al-Arabi al-Maliki as commenting on this *hadith* in the following words: "As for the statements that Da'ud (*asws*) fell in love and sent her husband to the battle-field in order that he may be killed there, it is an allegation of the vilest sort."

۱۵۰ - سَأَلْتُ اللَّهَ أَنْ يَجْعَلَ حِسَابَ أُمَّتِي إِلَيَّ لِنَلَّا تُفْتَضَحَ عِنْدَ الْأُمَمِ،
فَأَوْحَى اللَّهُ إِلَيَّ: يَا مُحَمَّدُ بَلْ أَنَا أَحَاسِبُهُمْ فَإِنْ كَانَ مِنْهُمْ زَلَّةٌ سَتَرْتُهَا
عَنْكَ لِنَلَّا تُفْتَضَحَ عِنْدَكَ

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150/330. "I prayed to My Lord that He allow me to take account of my followers (on the Judgement-day) in order that they do not feel embarrassed before other nations. Allah (*swt*) revealed to me: 'Muhammad! In fact I shall personally take account of them. And when I find a sin (in their deeds) I'll conceal it from you so that you don't feel embarrassed'" (Fake).

Note:

Suyuti has recorded it in his "*Al-Ahadith al-Mawdu'ah*" (p. 179) taking it from Daylami and tracing it through Abu Bakr Al-Naqqash, Hasan b. Saqar, Yousuf b. Kathir, Da'ud b. Al-Mundhir, Bishr b. Sulayman al-Ash'abi, Al-'Araj, Abu Saleh, and finally Abu Hurayrah. Then he comments: "It is thought that Al-Naqqash was a liar."

Another chain of narrators reporting the same *hadith* has Muhammad b. Ayyub about whom Ibn Hibban said: "He used to fabricate *ahadith*." Ibnß'Iraq has also recorded it as a fake *hadith* (1/400).

١٥١ - كَانَ يَرَى فِي الظُّلْمَةِ كَمَا يَرَى فِي الضُّوءِ

151/341. "He (the Prophet, *saws*) could see in the dark as well as he could in daylight" (Fake).

Note:

The following have this report in their collections: "*Al-Fawā'id*" (3-1/207, and according to my copy of the book no. 2210), Ibn 'Adiyy (2/221), from him Bayhaqi in "*Al-Da'ā'il*," Khatib in his "*Al-Tarikh*" (4/272), Makki al-Muadhdhin (1/236), Dia Al-Maqdisi in his "*Al-Muntaqa Min Hadith Abi 'Ali Al-'Awqa*" (2/1) - all of them tracing it through 'Abdullah Ibn al-Mughirah, Al-Mu'alli b.

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Hilal, Hisham b. `Urwah, through his father, ending with `A'isha (ra).

Says Bayhaqi: "Its chain is very weak."

I (Albani) say, it is very weak indeed because of the person of Ibn al-Mughirah occurring in the chain. Al-`Uqayli has remarked: "The man used to narrate baseless traditions." Ibn Yunus has remarked, "He used to relate strange *ahadith* (*manakir*)."

Dhahabi, after citing this *hadith* as an example adds his opinion, "All of these are spurious reports."

Ibn `Asakir has recorded another similarly worded *hadith* through another chain of narrators. But that chain is worse than this one because of unknown narrator(s).

۱۵۲- لَمَّا حَمَلَتْ حَوَاءُ طَافَ بِهَا إِبْلِيسُ، وَكَانَ لَا يَعِيشُ لَهَا وَلَدٌ،
فَقَالَ سَمِّهِ عَبْدَ الْحَارِثِ، فَسَمَّاهُ: عَبْدَ الْحَارِثِ، فَقَاشَ، وَكَانَ ذَلِكَ مِنْ
وَحْيِ الشَّيْطَانِ وَأَمْرِهِ

152/342. "When Hawwa' became pregnant (for the first time) Iblis went around her. Now her sons used to die in their infancy. Iblis suggested, 'Name him `Abdul Harith.' So she named him `Abdul Harith, and the child lived on. This naming then was by the inspiration and order of Iblis" (*Da'if*).

Note:

Tirmidhi has preserved it (in the *Tafsir* of *surah Al-A`raf*), Hakim (2/545), Ibn Bishran in his "*Al-Amali*" (2/158), Ahmed (5/11) and others tracing it through `Umar b. Ibrahim, Qatadah, Hasan (al-Busri), and Samura b. Jundab. Tirmidhi's own

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assessment is that the *hadith* is “*Hasan Gharib*, which we do not know by any other chain except this one.” Hakim, however, has said that it is of trustworthy chain of narrators, and Dhahabi agrees with him.

But my opinion is that the *hadith* is not of the grade they have stated. One reason is that there is difference of opinion (among the Traditionists) if Hasan ever met Samura b. Jundub. What makes the *hadith* weaker is the fact that in an authentic report Hasan himself has denied that Hawwa’ ever came under the influence of Iblis. This statement has come to us in the explanation of the verse 190 of *Al-A`raf*, which has been reported by many commentators of the Qur’an, including Ibn Kathir. Ibn Qayyim is also with Ibn Kathir in this issue.

[Mubarkpuri has also rejected the validity of this *hadith* in his “*Tuhfatul Ah-wadhi*” subjecting it to a thorough discussion: Au.].

۱۵۳- مَا مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى قَرَأَ وَكَتَبَ

153/343. “The Prophet did not die but he had learnt how to read and write” (Forged).

Note:

Abul `Abbas al-Asam and Tabrani have reported it through Abu Uqail, Mujahid, `Awn b. `Abdullah, and he through his father. Tabrani himself judges the *hadith* as “*Munkar*” (quite weak), being against the Qur’an, and in addition, Abu Uqail is a weak transmitter.

Dhahabi has the following to state in his “*Dhayl*”: As for the report in Bukhari that at the time the Hudaibiyyah peace treaty was being written down, when the polytheists objected to the Prophet (*saws*) being mentioned as the Messenger of Allah, he ordered `Ali to erase the words “Muhammad the Messenger of Allah.” `Ali refused to comply; so the Prophet took the paper from him -

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although he could not write - and wrote “this is what Muhammad b. `Abdullah has agreed to.” This, (says Dhahabi) is not to be taken literally. For the words “and wrote” should be taken in the same sense as when it is said, “the Governor built the palace,” (although Governors don’t build palaces; it is the construction workers who do it). Also, (continues Dhahabi), in Bukhari itself we have another *hadith* which clarifies that the Prophet got the words written by someone else. He is reported to have remarked on that occasion (as in the *hadith* of Ibn Makhramah, which is preserved by Muslim), “By Allah I am the Messenger of Allah even if you deny me. Write down then: Muhammad the son of `Abdullah.”

Hafiz has pointed out in his “*Fath*” that the fact that the Prophet (*saws*) asked `Ali to show the place where his name was written, so he could erase them, also prove that the Prophet did not know how to read.

١٥٤ - خِيَارُ أُمَّتِي عُلِمَاؤُهَا، وَخِيَارُ عُلَمَائِهَا رُحَمَاؤُهَا، أَلَا وَإِنَّ اللَّهَ يَغْفِرُ
لِلْعَالَمِ أَرْبَعِينَ ذَنْبًا، قَبْلَ أَنْ يُغْفَرَ لِلجَاهِلِ ذَنْبًا وَاحِدًا، أَلَا وَإِنَّ الْعَالِمَ
الرَّحِيمَ يُحْيَا يَوْمَ الْقِيَامَةِ وَإِنْ نُورُهُ قَدْ أَضَاءَ يَمْشِي فِيهِ بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ كَمَا يُضِيءُ الْكَوْكَبُ الدَّرِيُّ

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154/367. "The best of people among my followers are the scholars. And the best among the scholars are those who are kind to the people. Beware! Allah forgives forty sins of a scholar before he forgives a single sin of an ignorant man. Indeed, the kind scholar will be resurrected on the Day of Judgement with a bright light, spread between east and west, in which he will walk" (*Batil*).

Note:

Abu Nua'im in his "*Hilyah*" (8/188), Khatib in his "*Tārikh*" (1/237-238), and others have recorded this report, tracing it through Muhammad b. Is-haq Al-Sulami, 'Abdullah b. Mubarak, Sufyan Al-Thawri, Abu Zinad, Abu Hazim, the chain ending with Abu Hurayrah.

Khatib has remarked after noting this *hadith*: "Al-Sulami used to relate strange *ahadith* from 'Abdullah ibn Mubarak." Dhahabi says in his "*Al-Mizān*" that this man used to come up with baseless reports. Suyuti says in his "*Al-La'ālī*" that Ibn Jawzi has also brought up the *hadith* in his "*Al-Wahīyyāt*," and adds his remark that the *hadith* has been quoted through another chain of narrators but equally ailing. Al-'Asqalani has also condemned this second narration in his "*Al-Mizān*."

Yet, it is surprising that Suyuti has given this *hadith* a place in his *Jāmi' al-Saghir* - but tracing it through the first chain.

۱۵۵ - قَلِيلُ الْعَمَلِ يَنْفَعُ مَعَ الْعِلْمِ، وَكَثِيرُ الْعَمَلِ لَا يَنْفَعُ مَعَ الْجَهْلِ

155/369. "Few good deeds with knowledge are more beneficial than lots of deeds with ignorance" (*Mawdu'*).

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Note:

Ibn `Abdul Barr has reported it in his “*Jami` Bayan al-`Ilm*” (1/45) tracing it through Muhammad b. `Imran b. al-Quthairi (who has been mentioned as Qushairi in the original, but that is an error), Mu`ammal b. Abdurrahman ath-Thaqafi, `Ubad b. Abdussamad, and Anas b. Malik. And the whole report is: “A man went up to the Prophet and asked, ‘What deed is the best O Apostle?’ He replied, ‘Knowledge about Allah.’ The man repeated, ‘What deed is the best O Apostle?’ He replied, ‘Knowledge about Allah.’ The man said, ‘I am asking about deeds and you tell me about knowledge!’ the Prophet (*saws*) then said: ‘Few good deeds with knowledge....’”

The problem with this *hadith* is the presence of Al-Quthairi who is considered “weak” and Ath-Thaqafi whose memory, according to Abu Hatim, was unreliable. Ibn `Adiyy has the same opinion of the man. `Ubad b. Abdussamad is another shady character about whom Ibn Hibban has said that all his traditions are fake. Bukhari has said about him that he used to come up with *Munkar ahadith*.

١٥٦ - قَوَامُ الْمَرْءِ عَقْلُهُ، وَلَا دِينَ لِمَنْ لَا عَقْلَ لَهُ

156/370. “A man’s strength is in his intelligence. And a man has no religion who has no intelligence” (*Mawdu`*).

Note:

Ibn Najjar has recorded this statement in his “*Dhayl Tarikh al-Baghdad*” (Vol. 19, 2/109) through Da`ud, Nasr b. Turayf, Ibn Jurayj, Abu Zubayr and finally Jabir. The Da`ud of this chain is identified as Da`ud Ibn al-Mahbar who wrote the treatise “*Al-`Aql*” (intellect). Dhahabi has said about him: “One wishes he hadn’t written this book.” However, Dara Qutni thinks that the book was authored by Muyessarah b. `Abd Rabbih. Da`ud reproduce it in his own name adding a few yarns.

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Suyuti has also recorded this *hadith* in his “*Dhayl al-Ahadith Mawdu`ah*” (p.6), and added the remark that the *hadith* has also been quoted by Bayhaqi through another chain of narrators comprising of Hamid b. Adam, Abu Athim and Abu Zubayr, but adds his remark that Hamid was alleged to be a liar.

Yet it is strange that Suyuti reproduced it in his “*Jami`*.” But his commentator Munawi has criticized him saying, ‘It would have been better for the author to have left it out.’

۱۵۷- من عَشَقَ وَكَتَمَ وَعَفَّ فَمَاتَ فَهُوَ شَهِيدٌ

157/409. “Whoever fell in love but kept it to himself remaining chaste, and died, died a martyr” (*Mawdu`*).

Note:

The following have recorded it: Khatib in his “*Tarikh*” (5/156, 262, 6/50-51, 11/298, 13/184), Ath-Thu`ali (1/129), Abu Bakr Kalabazi in his “*Miftah al-Ma`ani*” (2/281), Salafi in “*At-Tuyuriyat*” (2/24), Ibn `Asakir in “*Tarikh Dimashq*” 12/2/263) and Ibn Jawzi: all of them have traced it through Suwaid b. Sa`id al-Hadathani, `Ali b. Mishar, Abu Yahya al-Qattat, Mujahid, terminating with Ibn `Abbas.

There are two weaknesses in this chain. One, in the person of Abu Yahya al-Qattat, whose true name was Zazan, (others give other names), whom Hafiz declared in his “*Taqrib*” a weak transmitter. Second weakness is in the person of Suwaid b. Sa`id about whom Hafiz has said, ‘He was a trustworthy man but he became blind and got mixed up with chains of transmission.’

Ibn Mulaqqan says in his “*Al-Khulasah*” (2/54): “Hadith scholars such as Ibn `Adiyy, Hakim, Bayhaqi, and Ibn Tahir have declared him untrustworthy. Yahya ibn Ma`in used to say about

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Suwaid b. Sa'id: 'If I had a horse and a spear, I would have fought against this man.'"

The *hadith* is also quoted through other chain of narrators. But all of them are infected with various untrustworthy personalities or have a mix up of transmitters.

Ibn Hazm was asked about a person who had died in love. He said, 'He was killed by his lust.' On another occasion he saw a young man wriggling with himself (like fish out of water). He enquired what his problem was. They said, 'He is in love.' Ibn Hazm spent the best part of that day seeking Allah's refuge from love.

Ibn Qayyim has shown that the text also cannot stand criticism from the point of view of the Qur'an and *sunnah*. He states in "*Zad al-Ma'ad*": "It is unimaginable that these are the words of the Prophet. For martyrdom is a high state of virtue acquired after meeting with difficult set of conditions. And the conditions are of two types: specific and general. The specific is that of death in the way of Allah (swt). The general conditions are those five mentioned in authentic *ahadith*. Love is not one of them. How can love be accorded the same status when it is in fact a sign that the heart is occupied with things other than Allah (swt). How can that heart which is wholly engrossed in love of other than Allah, ever taste the pleasure of Allah's love and attain the same status as of the *awlia*' Allah?

۱۵۸ - ابْنَتِي فَاطِمَةُ حَوْرَاءَ آدَمِيَّةٌ لَمْ تَحِضْ وَلَمْ تَطْمَثْ، وَإِنَّمَا سَمَّاهَا فَاطِمَةَ، لِأَنَّ اللَّهَ فَطَمَهَا وَمُحِيَهَا مِنَ النَّارِ

158/428. "Fatimah - my daughter - is a Houri in human form. She never menstruated. I named her Fatimah because it is Allah who weaned her and will deliver her from the Fire" (Fabricated).

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Note:

Khatib has recorded this *hadith* (12/331) tracing it through Ibn `Abbas (the son of Bikar) adding: "There are more than one unknown transmitters in the chain of transmission. It is not a statement that can be proven to be the Prophet's words."

Ibn Jawzi has also included it in his "*Al-Mawdu`at*" with Suyuti confirming it (as fake) in his "*Al-La`ali*" (1/400).

While writing on `Abbas b. Bakkar, Hafiz has reported another *hadith* coming from him through Umm Salim who is reported to have said: "Fatimah never saw the blood of menstrual cycle." Hafiz then states: "This (too) is one of the fabrications of `Abbas b. Bakkar."

۱۵۹ - شاورُوْهُنَّ - یعنی النساء - وخالفوهن

159/430. "Consult them - i.e., women - (but) go against them" (Baseless).

Note:

Sakhawi, as also Munawi (4/263), have declared it baseless. Probably it was originally reported as Umar's statement. It has come to us through `Ali b. Ja'd al-Jawhari (12/1/177) who traces it through Abu `Uqail, Hafs b. `Uthman ibn `Ubaydullah, and `Abdullah ibn `Umar who reports `Umar as having said: "Oppose the women, for opposing them brings blessings (*barakah*)."

The chain of transmission, however, is defective: for two reasons. First, Ibn Abi Hatim has recorded this *hadith* (1/2/184), through Ibn `Uqail alone, but has not offered his own opinion. Second, this person Ibn `Uqail, whose name is Yahya ibn Al-Mutawakkil Al-`Umari, is untrustworthy as mentioned in "*Al-Taqrīb*." Ahmed's opinion about him is: "He narrated *ahadith* through people unknown to me."

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Meaningwise too the *hadith* is unacceptable for the simple reason that the Prophet (*saws*) himself opposed what this report advises. During the Hudaibiyyah Treaty, it was Umm Salamah who advised him that he sacrifice his animal in front of his Companions. He followed her advise, and the rest of the Companions followed suit.

[The Prophet had agreed to such articles in the treaty drawn at Hudaibiyyah in the 6th year after Hijrah that implied weakness bordering with humiliation. The Companions were so unhappy about the treaty, and about the fact that they would not be able to perform the *Umrah* that year, that when he ordered them to sacrifice their animals and remove their pilgrim garb at that point itself without entering Makkah, none showed any inclination to follow him, until, on the advice of Umm Salamah, the Prophet sacrificed his own animal. The Companions then began to sacrifice theirs: Au.]

۱۶۰ - مَنْ بَلَغَهُ عَنِ اللَّهِ شَيْءٌ فِيهِ فَضِيلَةٌ فَأَخَذَ بِهِ إِيمَانًا بِهِ وَرَجَاءَ ثَوَابِهِ
أَعْطَاهُ اللَّهُ ذَلِكَ وَإِنْ لَمْ يَكُنْ كَذَلِكَ

160/451. "Whoever was inspired about a deed as being virtuous, and so acted upon it in the hope of being rewarded, Allah will reward him accordingly, even if it were not to be so" (Fabricated).

Note:

[What the report means to say is that if a man feels about a deed that it is worthy of rewards in the Hereafter, and, therefore, acts by it hoping for rewards, then Allah (*swt*) will actually reward him, even if the act was not following a command: Au.]

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Hasan b. `Arafah has recorded it in his “Juzz” (1/100). So have Abu Muhammad al-Khilal (in his “Fadl Rajab” (2-1/15)), Khatib (8/296), Muhammad b. Tuloun (880-953) in his “Forty Ahadith” (2/15): all of them tracing it through Furat b. Salman, Isa ibn Kathir, both of them in turn through Abu Raja`, Yahya ibn Kathir, Abu Salamah b. `Abdur Rahaman, and finally Jabir b. `Abdullah Ansari.

Ibn Jawzi has also included it in his “Al-Mawdu`at” through the same chain of transmission saying: “Incorrect. Abu Raja` was a liar.”

Suyuti agrees with him in his “Al-La`ali” (2/214) adding: “I do not know who this Abu Raja` is.” Then I (Albani) found Hafiz Sakhawi saying in his “Al-Maqasid” (p.191) that he too doesn’t know who this man was.

Muhammad b. Tuloun the historian wrote: “The report is reliable. So far as my knowledge goes, this man Abu Raja` is the same person as Muhriz b. `Abdullah Al-Jarazi who was the freed slave of Hisham, and a reliable person. Further, the *hadith* has been reported through other chains of transmitters as I have shown in my other book (*At-Tawshih Li Bayan Salat At-Tasbih*).”

But Ibn Touloun’s statement is not in line with the accepted rules of Hadith criticism. Granted that Muhriz is the Abu Raja` of the *hadith*, yet he is a mudallis (one who drops the name of a Companion to relates directly from the Prophet (*saws*), although he could not have heard from him directly). This is Hafiz’s opinion about him which he has expressed in his “*Taqrib*.” This, if he is accepted as the Abu Raja` of the *hadith*. It is another thing that this is a statement which I (Albani) find hard to accept for the reasons that Abu Raja` is known to be the student of Furat b. Salman, whereas in this *hadith*, he is being reported by Furat b. Salman. Of course it is possible that this is an instance of the master relating from the pupil, but it is unlikely.

Subsequently I happened to fall upon this *hadith* in Hafiz Ibn Asakir’s “*Arba`in As-Salafi*” (1/11) with the following note, “This *hadith* too is suspect. I have heard my father declared it weak.”

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Ibn Jawzi has traced the same *hadith* through Dara Qutni who takes it to Ibn `Umar. That chain of transmitters has Isma`il ibn Yahya falling in between. Ibn Jawzi has declared him a liar. Ibn Hibban has also quoted this *hadith* through Bazi`. But Ibn Jawzi also distrusts him saying he was forsaken in *hadith* (*Matruk*). Dhahabi says about him: "Distrusted." Ibn Hibban said about him: "He would yarn out fabricated reports as if they were reliable ones," adding in "*Du`afa*": "Forsaken." Dara Qutni says about him: "All his reports are false." Hakim said about him: "He used to relate false reports through reliable transmitters." Abu Ya`la has also recorded this *hadith* but with defects of some sort or the other. Ibn Hajar and Shawkani have also rejected it.

Therefore, it is strange of Suyuti to report the story of Hamzah b. `Abdul Majeed who says that he saw the Prophet (*saws*) in his dream and asked him about the *hadith*. the Prophet (*saws*) told him that it was his own statement. But it is a rule with the scholars that they do not assign any role to the confirmation or rejection of religious principles in the light of dreams. And since *hadith* comes next only to the Qur'an in prescribing laws, in this discipline too dreams cannot be accepted as the basis of acceptance or rejection.

One of the ill effects of this *hadith* is that it gives license to the people to use weak reports and do what they "feel as right" hoping to win Allah's favor and blessings. Although, even that license is not available in this case because that could apply to weak reports whereas this has been declared worse than that, that is, baseless and fabricated.

١٦١ - النِّسَاءُ لَعِبٌ فَتَخَيَّرُوا

161/461. "Women are playthings. So make your choice" (*Munkar*).

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Note:

Hakim has recorded it through Ibn Lahî'a, Ahwas ibn Hakim, and `Amr b. al-`As. Suyuti has recorded it in his "*Al-La'ali Al-Masnu'a*" (2/189), as has Ibn Jawzi also who says: "The report is baseless."

Ibn Lah`ia is a well known "weak" transmitter, while Ahwas has been treated as "worthless" by Ibn Ma`in and Ibn al-Madini. Again, the chain is broken between Ahwas and `Amr b. al-`As because he never met him.

What adds to the weakness of the *hadith* is another of the Prophet's reliable report in which he said: "Women are men's second half."

١٦٢ - عُلَمَاءُ أُمَّتِي كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ

162/466. "Scholars of my religion are like the prophets of the Israelites" (Baseless).

Note:

This is a totally baseless report.

[The report does not even enjoy a chain of transmitters, and therefore has no written version: Au.].

١٦٣ - مَنْ صَلَّى بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ عِشْرِينَ رَكْعَةً بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ

163/467. "Whoever offered twenty cycles (*raka`at*) of Prayer after the sunset prayers (*maghrib*) will have a house built for him by Allah in Paradise" (Fabricated).

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Note:

Ibn Majah (1/414) and Ibn Shahin in “*Targhib wa Tarhib*” (Q1/172 and 277-278), have reported it, tracing it through Ya`qub ibn al-Walid al-Madini, Hisham ibn `Urwah, he through his father, and finally A`isha. (As for the *hadith* of Ibn Majah) Busayri has said in “*Al-Zawā'id*” (1/85): “Ya`qub ibn al-Walid, who falls in the chain of transmitters, has been declared weak. Imam Ahmed went further to say that he was one of the biggest liars. He himself used to fabricate stories.”

Ibn Ma`in and Abu Hatim have also called him a liar.

It may also be noted, (adds Albani), that all those reports that specify a certain number of *raka`a* in prayers after *maghrib* are either weak or very weak. Yes, prayers themselves after *maghrib* is a proven act of the Prophet (*saws*). It is the fixation of the number of *raka`a* that is unproven.

١٦٤ - مَنْ صَلَّى سِتَّ رَكَعَاتٍ بَعْدَ الْمَغْرِبِ قَبْلَ أَنْ يَتَكَلَّمَ غُفِرَ لَهُ بِهَا
ذُنُوبَ خَمْسِينَ سَنَةً

164/468. “Whoever offered six *raka`at* (cycles of Prayers) after *maghrib* will have his sins of fifty years forgiven” (Very weak).

Note:

Ibn Nasr has registered this report in his “*Qiyam Al-Layl*” (p.33) tracing it through Muhammad b. Ghazawan the Damuscan, `Umar b. Muhammad, Salib b. `Abdullah, and he through his father. Ibn Hatim has recorded the same *hadith* in his “*Ilal*” (weaknesses) saying (1/78): “Abu Zur`ah’s opinion about this tradition is: ”Discard this report. It is very near to being fabricated. Muhammad b. Ghazawan the Damuscan used to narrate strange reports.”

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۱۶۵- مَنْ صَلَّى بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ لَمْ يَتَكَلَّمْ فِيهَا بَيْنَهُنَّ بِسُوءٍ
عَدَلْنَ لَهُ بِعِبَادَةٍ ثِنْتِي عَشْرَةَ سَنَةً

165/469. "Whoever offered six *rak`at* of prayers after *maghrib* (prayers) and did not speak ill during them will have twelve years of Prayers added to his record" (Very weak).

Note:

Tirmidhi (2/299), Ibn Majah (1/355 and 415), Ibn Nasr (p.33), Ibn Shahin in his "*Tarhib*" (2/272), Al-mukhallas in "*Al-Fawa'id Al-Mumtaqa*" (1/34/8), Al-Askari in "*Musnad Abu Hurayrah*" (1/71), and Ibn Sam'un in "*Al-Amali*" (2/61/1) have all recorded it through 'Umar ibn Abu Khath'am, Yahya ibn Abi Kathir, Abu Salamah, and Abu Hurayrah.

However, Tirmidhi says after recording this *hadith*: "It is a *Gharib* (strange) *hadith* which has not come to us but through 'Umar ibn Abu Khath'am. And I have heard Muhammad bin Isma'il (i.e., Bukhari) say that 'Umar b. 'Abdullah ibn Abu Khath'am is an unreliable transmitter (*munkar al-hadith*). He used to consider him very weak."

Dhahabi has the following to say about him in his biography: "He transmitted two unacceptable traditions, one of them is this one."

۱۶۶- السُّلْطَانُ ظِلُّ اللَّهِ فِي أَرْضِهِ مَنْ نَصَحَهُ هُدًى، وَمَنْ غَشَّاهُ ضَلٌّ

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166/475. "A (Muslim) ruler is Allah's shadow on earth. Whoever showed him goodwill is rightly guided, and whoever deceived him, lost the guidance" (Fabricated).

Note:

Abu Nu'aym has recorded this tradition in his book "*Fadilatul 'Adil*," tracing it through Yahya b. Maymun, Hammad b. Salamah, Suhayl, his father, going up finally to Abu Hurayrah. He has traced it through another chain which goes as follows: Da'ud b. Mahbar, 'Uqba b. 'Abdullah, Qatadah and finally Anas.

But my opinion is that whatever chain is followed, the report is a fabrication. In the first chain of narrators falls Yahya b. Maymun - who is actually Ibn 'Ata Al-Busri - who has been declared an "abandoned" narrator by Dara Qutni, while others, such as Al-Fallas, have declared him an outright liar. As for the second chain, it has Da'ud b. Mahbar who was also alleged to fabricate traditions. While commenting on another figure 'Uqba, al-'Uaqyli says that he is an unknown person, whose *ahadith* are not preserved. He seems to narrate from none but weak persons like himself (*Ad-du'afa* p. 358).

The *hadith* also appears in "*Jami' al-Saghir*," the author relying on Bayhaqi's report in "*Shu'ab al-Iman*." However, Munawi, the commentator, says about it: "In the chain falls Muhammad b. Yunus al-Qarshi, better known as Al-Kudaim al-Hafiz whom Ibn 'Adiyy has charged as a fabricator of *ahadith*." Ibn Hibban says about him: "He used to fasten lies upon trustworthy narrators. Dhahabi says about him in his "*Ad-Du'afa*", "I have facts concerning the person of 'Uqbah" (meaning he is untrustworthy: Au.).

۱۶۷ - کثرة الحج والعمره تمنع العيلة

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167/477. "Frequent Hajj and `Umrah drive away poverty" (*Ma'wdu`*).

Note:

Muhamali has recorded this *hadith* in his "*Al-Amāli*" saying: It has been reported to us by `Abdullah ibn Shabib, who said, Abu Bakr ibn Abu Shaiba reported, who traced it through Fulaih ibn Sulayman, Khalid ibn Iyas, Misawir b. `Abdur Rahman, Abu Salamah b. `Abdur Rahman, and finally Umm Salamah.

In this chain two persons have been alleged to have been unreliable: `Abdullah ibn Shabib and Khalid ibn Iyas. Ibn Shabib was accused of lying, and Ibn Hibban has said about Khalid ibn Iyas: "He narrated fabricated reports through reliable narrators in a fashion that evoked suspicion. His *ahadith* may not be written down but with incredulity."

Hakim's opinion is: "He used to relate fabricated reports through Ibn al-Munkadir, Hisham b. `Urwah, and Maqbiri.

Suyuti, therefore, erred when he recorded this *hadith* in his "*Jami` al-Saghir*," which evoked Munawi to make his remarks to the effect we have stated above.

١٦٨ - نَعْمَ الطَّعَامُ الزَّيْبُ، يَشْدُّ الْعَصَبَ، وَيُذْهِبُ بِالْوَضْبِ، وَيُطْفِئُ
الْعَضْبَ، وَيُطَيِّبُ النِّكْهَةَ، وَيُذْهِبُ بِالْبَلْغَمِ، وَيُصْفِي اللَّوْنَ، وَذَكَرَ خَصَالًا
تَمَامَ الْعَشْرَةِ لَمْ يَحْفَظْهَا الرَّاوي

168/504. "Raisins are one of the best things to eat: they strengthen the muscles, cure diseases, cools the temper, exhume good odor, remove phlegm, brighten the hue, .. he mentioned ten

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advantages which the narrator says he forgot" (Fabricated).

Note:

Ibn Hibban has recorded this tradition in his "*Kitab al-Majruhin*," better known as "*Ad-Du`afa*" (1/324, Indian print), Abu Nu`aym in his "*At-Tib*" (1/9), Khatib in his "*At-Takhli*" (2/36), and Ibn `Asakir (1/115/7), through Sa`id b. Zayyad, Fayd b. Zayyad ibn Abu Hind, who said that the report reached him through: Abu Zayyad Abu Fayd, His father Fayd b. Zayyad, and he through his father Abu Hind Ad-Dari who said that the Prophet (*saws*) once received a tray of raisins sent to him as a gift and said these words.

But the report is false. For Azadi has said about Sa`id b. Zayyad that he had been abandoned by the Hadith doctors. Ibn Hibban himself said after narrating it: "I do not know who is responsible for this fib - whether this man, his father or his grandfather! For we do not know the man, nor his father, save their *hadith* through Sa`id."

١٦٩ - عَلَيْكُمْ بِالْمَنْدَبَاءِ فَإِنَّهُ مَا مِنْ يَوْمٍ إِلَّا وَهُوَ يَقْطُرُ عَلَيْهِ قَطْرَةٌ مِنْ
قَطْرِ الْجَنَّةِ

169/509. "Make use of wild chicories. Not a day passes but a drop from Paradise gathers on it" (*Mawdu`*).

Note:

Abu Nu`aym has reported it in his "*At-Tibb*" tracing it through His father, Muhammad b. Abu Yahya, Salih b. Sahal, Musa b. Mu`adh, `Umar b. Yahya ibn Abu Salamah, Umm Kulthum bint Abu Salamah, ending up with Ibn `Abbas.

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But this is a very weak chain of narration. Dara Qutni has declared Musa b. Mu'adh and 'Umar b. Yahya as unreliable. 'Umar b. Yahya is the one about whom I suspect that Abu Nu'aym has said: "(This is a rejected narrator in *hadith*." As for others in the chain, I do not know who they are. Accordingly, Suyuti has stated in his "*Al-La'ali*" that the whole chain seems to be a fabrication. But despite this Suyuti stumbled when he reported this *hadith* in his "*Jami*." However, his commentator did not miss to say that Ibn Ma'in and others have declared 'Amr b. Salamah as weak. But I believe he got mixed up. For there is no 'Amr b. Salamah in the chain. It is 'Umar b. Yahya.

Nonetheless, Ibn Jawzi has recorded this *hadith* in his "*Al-Mawdu'at*." (2/298) Sahami has also recorded it in his "*Tarikh Jurjan*" adding, "Aban is an abandoned narrator, alleged to be a liar. Furthermore, Ibn 'Ulwan was a liar and a fabricator." Ibn Qayyim too has declared this *hadith* *Mawdu'*.

۱۷۰- علیکم بالقرع فإنه یزید فی الدماغ، علیکم بالعَدَس فإنه قدس
على لسان سبعین نبياً

170/510. "Eat pumpkins. It quickens the mind.
And eat lentils, for seventy prophets have
extolled it" (*Mawdu'*).

Note:

Abu Musa al-Madini has reported it in his "*Al-Amali*" (1/63) and Abu Nu'aym in his "*At-Tibb*" through 'Amr b. Al-Hussain, Muhammad b. 'Abdullah b. 'Allatha, Thawr b. Yezid, Mak-hul, Wasilah b. al-Asqa'. But 'Amr b. Hussain was a liar and his master Ibn 'Allatha was weak.

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۱۷۱- مَنْ أَحْسَنَ مِنْكُمْ أَنْ يَتَكَلَّمَ بِالْعَرَبِيَّةِ فَلَا يَتَكَلَّمَنَّ بِالْفَارِسِيَّةِ، فَإِنَّهُ يُورِثُ النِّفَاقَ

171/523. "Let him not who knows Arabic speak in Persian. That gives rise to hypocrisy" (Fabricated).

Note:

Hakim has narrated it (4/87) through `Umar b. Harun, Usamah b. Zayed al-Laythi, Nafi` and Ibn `Umar. Hakim himself is quiet about the *hadith* but Dhahabi has said: "Umar b. Haroon has been declared untrustworthy by Ibn Ma`in. Other muhaddithin have also abandoned him. And since Suyuti has recorded it in his "Jami`," Munawi has remarked there that it would have been better for Suyuti not to have recorded it.

۱۷۲- حَمَلُ الْعَصَا عَلَامَةُ الْمُؤْمِنِ، وَسُنَّةُ الْأَنْبِيَاءِ

172/535. "To carry a rod (*asa*) is the sign of a believer, and *sunnah* of the prophets" (*Ma'wdu`*).

Note:

Daylami records this in his "*Musnad al-Firdaws*" (2/97) tracing it through Yahya b. Hashim al-Ghassani, and Qatadah. But the report is a fabricated one even though Suyuti has mentioned it in his "*Al-Fatawa*" without comment and giving it a place in his "*Jami` al-Saghir*." Dhahabi says about this man Ghassani that he used to fabricate *ahadith*. Munawi has also censored Suyuti for recording the *hadith* in his "*Jami`*."

[Albani also points out in the next *hadith* in his collection (no. 536) that no report concerning staffs (or walking sticks) has been proven authentic: Au.].

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۱۷۳- يَكُونُ فِي أُمَّتِي رَجُلٌ يُقَالُ لَهُ مُحَمَّدُ بْنُ إِدْرِيسٍ أَضَرُّ عَلَى أُمَّتِي مِنْ إِبْلِيسَ، وَيَكُونُ فِي أُمَّتِي رَجُلٌ يُقَالُ لَهُ أَبُو حَنِيفَةَ هُوَ سِرَاجُ أُمَّتِي

173/570. "A man will appear among my followers named Muhammad b. Idris who would do more harm than the devil, and another man will appear in my followers called Abu Hanifah. He is the lamp of my Ummah" (Fabricated).

Note:

Ibn Jawzi has recorded it in his "*Al-Mawdu'at*" (1/457) tracing it through Ma'mun b. Ahmed Sulami, `Abdullah b. Ahmed Juwaibari, `Abdullah b. Ma'dan al-Azadi, and finally Anas.

The report was fabricated either by Ma'mun or Juwaibari. Hakim says in his "*Madkhal*" that Ma'mun was asked by someone about Shafe'i and his followers. In reply he quoted this *hadith*.

Although it is not surprising that Kawthari has tried to prove that the *hadith* is authentic, it is surprising of `Allama `Ayni that he showed inclination towards acceptance of this *hadith*.

۱۷۴- أَتَرَعُونَ عَنْ ذِكْرِ الْفَاجِرِ؟ اذْكُرُوهُ بَمَا فِيهِ يَحْذَرُهُ النَّاسُ

174/583. "Do you avoid speaking against a corrupt Muslim (*fasiq*)? Rather, speak of his evil deeds so that people can avoid him" (*Mawdu'*).

Note:

`Uqayli, Ibn Hibban, Abu Hasan al-Harbi, Ibn `Adiyy, Bayhaqi, Khatib, Ibn `Asakir, and others have reported this through Jarud b. Yezid, Bahz b. Hakeem, and he through his father. But it is a

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fabrication of Jarud b. Yezid. Thereonward, many weak narrators stole it from Jarud and reported it directly through Bahz b. Hakeem. Bukhari was asked about Jarud and he disapproved of the man. Dhahabi, Abu Hakim, 'Uqayli, all of them have rejected this man. So has Ibn Tahir.

[Meaning-wise also the *hadith* is unacceptable. Islam has taken measures to safeguard people's honor, whatever their deeds, so long as they conceal their misdeeds. It also disapproves of the spread of evil, be it through gossip or through authentic reports of evil men's actions: Au.].

۱۷۵ - لَيْسَ لِفَاسِقٍ غِيْبَةٌ

175/584. "There is no such thing as backbiting of an evil man" (*Batil*).

Note:

Tabrani, Ibn 'Adiyy, Hirawi, Wahidi, Khatib and others have reported it through Ja'dabah b. Yahya al-Laythi, Al-'Ala b. Bishr, Sufyan, Bahz b. Hakim, and finally his father.

Ibn Hibban says the *hadith* is inauthentic, and expresses doubts about al-'Ala in his "*As-Thiqat*." Munawi reports Ahmed as saying that it is a *Munkar* report.

The *hadith* has been reported through another chain of narrators but equally unreliable. Ibn Qayyim has rejected it in his "*Al-Manar*," and so have Dara Qutni and Khatib.

[As pointed out above Islam does not permit anyone's backbiting. If anyone, it is only the person who has been wronged that has the right to mention a wrong done to him without any exaggeration, though of course, this should not become a pastime for him. All others, who see an evil being committed, are required to keep its knowledge to themselves. Excluded of course is a crime

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committed against others, or when the act is committed openly. In such cases it is permissible, and sometimes obligatory to expose the crime and the criminal. Otherwise the general rule is that everybody has the freedom in Islam to adopt the lifestyle of his choice. It is in the Hereafter that he will be called to account. People should not interfere in his private affairs. Nevertheless, if someone wants to enter into a deal with a man and asks someone for his opinion, then the person consulted might reveal the truth, in an indirect manner, avoiding to speak of things that do not concern the person seeking advice: Au].

۱۷۶ - اسْتَرْشِدُوا الْعَاقِلَ تُرْشِدُوا، وَلَا تَعْصُوهُ تَنْدَمُوا

176/617. "Seek a wise man's counsel. But thereafter, don't go against him. (Otherwise), you will regret" (Fabricated).

Note:

Khatib has related it through Sulayman b. `Isa. But this man Sulayman was a liar. Dhahabi also says that the report is untrustworthy. The report has another chain of narration recorded in "*Musnad As-Shihab*" as: `Ali b. Ziyad al-Muttushi, `Abdul `Aziz ibn Abi Raja', and Malik b. Anas. However, this person `Abdul `Aziz is, as Dara Qutni has pointed out, an "abandoned" narrator. Such is the opinion of Hafiz as expressed in his "*Al-Lisan*." There is yet another line of narration, but worse than the above because two liars fall therein.

[It must be noted however, that although the above is not a proven *hadith*, there are many other *ahadith* of the Prophet (*saws*), as well as Qur'anic injunctions, that recommend that people carry out their affairs through mutual consultations. The condition set in this report, (of consulting a wise man and then not going against his counsel), is not found - so far as this writer's knowledge goes - in any authentic report: Au].

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۱۷۷- مَثَلُ الَّذِي يَتَعَلَّمُ الْعِلْمَ فِي صِغَرِهِ كَالنَّقْشِ فِي الْحَجَرِ، وَمَثَلُ الَّذِي
يَتَعَلَّمُ الْعِلْمَ فِي كِبَرِهِ كَالَّذِي يَكْتُبُ عَلَى الْمَاءِ

177/618. "Acquiring knowledge in youth is like impression on a stone, while acquiring it in old age is like a writing on water" (*Marwdu*).

Note:

Suyuti has recorded this report in his *Jami`* taking it from Tabrani's "*Al-Kabir*" who has related it through Abu Darda`. But Suyuti's commentator remarks: "The same compiler (i.e., Suyuti) has said in "*Ad-Durar*": 'It has a weak chain. Moreover, Haythami has said that further down in the chain of narrators falls Marwan b. Salim Al-Shami whom the Sheikhayn (i.e., Bukhari and Muslim) and Abu Hatim have declared untrustworthy.'"

But I (Albani) say that Bukhari has declared him very untrustworthy by calling him "*Munkar al-Hadith*." Personally I believe that the man was a fabricator. This is strengthened by Abu `Aruba's judgement about him who said: "He used to fabricate *ahadith*." Al-Saji holds a similar opinion. He wrote about him: "A liar who used to fabricate *ahadith*." Ibn Hibban too has a similar remark to make about the man.

The *hadith* has also been reported through another chain of transmitters ending with Abu Hurayrah (no.619 of Albani's collection). But it also suffers from several problems.

[Meaning-wise also the *hadith* is unacceptable, unless the words "old age" of the *hadith* is interpreted as extreme old age. There were many Companions who became Muslims late in their life but became men of knowledge. This writer's teacher had a student, a sixty year old man, formerly a Sikh converted to Islam,

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who used to take lessons in Arabic language. There was another person who learned Arabic after retirement from service: Au.].

۱۷۸- رَكَعَتَانِ مِنَ الْمُتَزَوِّجِ أَفْضَلُ مِنْ سَبْعِينَ رَكْعَةً مِنَ الْأَعْزَبِ

178/639. "Two *raka'ah* (cycles of Prayers) of a married person are better than seventy of a bachelor" (*Mawdu'*).

Note:

Al-'Uqayli has related it in his *Al-Du'afa'* (p. 432), through Majashi' b. 'Amr who says the *hadith* was related to him by 'Abdur Rahman Ibn Zayd b. Aslam, to him by His father and to him by Anas. However, Yahya ibn Ma'in has said about Majashi': "I believe he was one of the liars." Ibn Hibban has said about him: "He used to fasten *ahadith* on trustworthy narrators. He may not be quoted without an adverse remark." Ibn Jawzi has also followed 'Uqayli in recording this *hadith* in his *Al-Mawdu'at* (2/257).

The *hadith* has another shadowy character: in the person of 'Abdur Rahman ibn Zayd. He too is alleged to have been untrustworthy.

The *hadith* has a second version, narrated through another chain. But in that chain falls Ahmad b. Muhammad b. 'Umar b. Yunus who, according to Dhahabi, was a liar.

۱۷۹- شَابٌ سَفِيهٌ سَخِيٌّ أَحَبُّ إِلَيَّ مِنْ شَيْخٍ بَخِيلٍ عَابِدٍ، إِنْ السَّخِيِّ قَرِيبٌ مِنَ اللَّهِ، قَرِيبٌ مِنَ الْجَنَّةِ، بَعِيدٌ مِنَ النَّارِ، وَإِنْ الْبَخِيلُ بَعِيدٌ مِنَ الْجَنَّةِ، قَرِيبٌ مِنَ النَّارِ

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179/646. "A young man foolish, but generous, is dearer to Me than an old man, much devoted to prayers, but a miser. A generous man is nearer to Allah (swt), nearer to Paradise, away from the Fire, and a miser is away from Paradise and nearer to the Fire" (*Mawdu`*).

Note:

Ibn `Adiyy in his *Al-Kamil* (2/388) and Khatib in his "*Talkhis al-Mutashabih*" (2/147) have reported it through Abu Ya`la, Al-Mu`alla b. Maymun, `Amr b. Da`ud, Sinan b. Sinan, and finally Abu Hurayrah.

Al-`Uqayli in his *Al-Du`afā* (277), Abu Bakr Al-Khatli, Abu Sa`id al-A`rabi, and Daylami have also related this *hadith* through the same narrators with `Uqayli saying that Sinan and ibn Sinan are both unknown persons, and the *hadith* has other defects. Saghani has said that it is apparent that the *hadith* is a fabrication. Ibn Jawzi's opinion is that it is baseless.

۱۸۰ - كَانَ إِذَا صَلَّى مَسَحَ بِيَدِهِ الْيَمْنَى عَلَى رَأْسِهِ وَيَقُولُ: بِسْمِ اللَّهِ
الَّذِي لَا إِلَهَ غَيْرُهُ الرَّحْمَنُ الرَّحِيمُ، اللَّهُمَّ أَذْهِبْ عَنِّي الْهَمَّ وَالْحُزْنَ

180/660. "When he (the Prophet) finished his Prayers he passed his right hand over his head and said these words: 'In the name of Allah besides whom there is no other god, the Kind, the Merciful. O Allah drive away from me worries and grief'" (Very weak).

Note:

Tabrani has recorded it in his *Al-Awsat* (451) and so has Khatib (12/480) narrating it through Kathir b. Saleem Abu Salama and

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Anas. However, Bukhari and Abu Hatim have both said about the man that he was “*Munkar al-Hadith*” and Nasai has said: *Matruk* (i.e., an abandoned narrator).

The *hadith* enjoys another chain of narrators but in that chain falls Salama who was a fabricator.

۱۸۱- قَسَمَ مِنَ اللَّهِ عَزَّ وَجَلَّ: لَا يَدْخُلُ الْجَنَّةَ بَخِيلٌ

181/673. “It is a promise from Allah the Exalted that a miser will not enter Paradise” (*Mawdu`*).

Note:

Tammam has recorded it in his *Fawa'id* (2/60/1) from whom Ibn `Asakir (1/203/16) has taken relating it through Muhammad b. Zakariyya Ghilabi, Al-`Abbas ibn Bukar, Abu Bakr al-Hazali, `Ikrima, and Ibn `Abbas. Ibn `Asakir's own assessment is that it is a *Gharib hadith* because Al-Ghilabi is untrustworthy.

But my (Albani) opinion is that the man was a fabricator. This is on the strength of Dara Qutni who has said about him that he was “very untrustworthy” and on the strength of Ibn Ma`in who has said that the man may not be trusted.

۱۸۲- كَانَ نَقْشُ خَاتَمِ سُلَيْمَانَ لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ

182/702. “The engraving on Sulayman's ring was: ‘There is no deity save Allah, and Muhammad is his Messenger’” (*Mawdu`*).

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Note:

`Uqayli in his *Ad-Du`afa* (185), Ibn `Adiyy (1/198), Tammam Ar-Razi (1/111/6) and Ibn `Asakir (1/288/7), have traced it through Sheikh Ibn Abu Khalid al-Busri, Ibn Salama, `Amr b. Dinar, and finally Jabir.

After tracing this *hadith*, and two more of its kind, `Uqayli says: "All of them are strange reports which have no basis in truth. That is true of every report in which this person Sheikh falls among the narrators. Ibn `Adiyy's opinion is: "All the reports (of this nature) are non-sense." Ibn Hibban has said: "In no case should this man be quoted." Dhahabi refers to him as an "obscure Dajjal."

۱۸۳ - أهل الجنة جرد إلا موسى بن عمران، فإن له لحية إلى سُرته

183/704. "Those in Paradise will be clean-shaven, except for Musa b. `Imran (the Israeli Prophet). He will have a beard running down to his naval" (Fake).

Note:

`Uqayli in his *Al-Du`afa* (185), Al-Razi in his *Fawā'id* (1/111/6) and Ibn `Aidyy (1/198) have recorded this *hadith* tracing it through Sheikh Ibn Abi Khalid Al-Busri, Hammad b. Salama, `Amr b. Dinar, ending with Jabir.

`Uqayli adds: "The man related strange *ahadith* that were all baseless, except for this one." However, Ibn `Adiyy's opinion is: "All of his narrations are baseless." And I (Albani) say that the man was alleged to have been a liar. Ibn Hibban also considers this *hadith* as fabricated; and Suyuti seconds his opinion.

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۱۸۴- إنما حرّ جهنّم على أمتي كحرّ الحمام

184/709. "For my Ummah, the heat of Jahannum will be like the heat in a bathroom" (Mawdu').

Note:

Tabrani has recorded this report in his "*Al-Mu`jam al-Awsat*" tracing it through Muhammad b. `Abdur Rahman b. Raysan, Muhammad b. al-Waqidi, Shu`aib b. Talha, `Abdullah b. `Abdur Rahman b. Abu Bakr as-Siddiq who said that his father said these words. But the *hadith* stands rejected due to four serious weaknesses:

1. Because of Talha b. `Abdullah. He is an unknown narrator, as Ya`qub b. Shyba has confirmed, although Ibn Hibban has, following his own rule, declared him trustworthy.

2. Because of Shu`ayb b. Talha who is also unknown like his father as Ibn Ma`in has pointed out.

3. Because of Al-Waqidi who was a liar, as Imam Ahmad, Ibn al-Madini, Ibn Rahwayh, and Abu Hatim have declared - (although some *hadith* scholars have declared him reliable), and

4. Because of Ibn Raysan about whom Khatib has said that he was a liar too.

In addition, what makes the *hadith* unacceptable is the fact that there are scores of absolutely trustworthy *ahadith* of exactly the opposite meaning. For instance,

(i). There are three people with whom Allah (swt) will not speak, at whom He will not look, nor will He purify them, rather, there will be a painful punishment for them: "He who let drag his trousers below the ankle, he who did not give but taunted on his favors, and he who sold his goods on false oath" (Muslim).

(ii). There are three people with whom Allah (swt) will not speak, at whom He will not look, nor will He purify them, rather, there will be a painful punishment for them: "The man who committed

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adultery in his old age, the ruler who lied (to his subjects), and a poor man who was proud” (Muslim).

(iii). The *hadith* concerning intercession in which the Prophet (*saws*) said: "...until when Allah (*swt*) is finished judging the people (on the Day of Resurrection) and would wish to remove from the Fire whom He will - of those who were on the faith of 'There is no god but Allah,' He will order the angels to remove them (from the Fire), and they will recognize them from the signs of prostrations, - for Allah (*swt*) has forbidden the Fire that it eat the parts and areas affected by prostration. Therefore, they will remove them in a condition that the Fire would have eaten their flesh...." (Bukhari and Muslim).

According to another report, "... they will remove a whole lot of people from the Fire which would have reached up to the middle of their shin, while some up to their knees..." (Muslim).

The Fire then will be real, burning their flesh, and not simply as hot as the body temperature of the pigeons.

۱۸۵ - كَانَ إِذَا أَخَذَ مِنْ شَعْرِهِ أَوْ قَلَمَ أَظْفَارِهِ، أَوْ احْتَجَمَ بَعَثَ بِهِ إِلَى
الْبَقِيعِ فَدُفِنَ

185/713. "Whenever he (the Prophet, *saws*) removed his hair, cut his nails, or shaved his head, he sent it all to Jannatu-al-Baqi` (graveyard) for burial" (Bātil).

Note:

Ibn Abi Hatim says (2/337): "Abu Zur'a was asked about the *hadith* that Ya`qub b. Muhammad Az-Zuhri has transmitted through Hisham b. `Urwa, he through his father that `A'isha said: "When he..." Abu Zur'a replied, "This is baseless report."

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١٨٦- لَا تُمِيتُوا الْقُلُوبَ بِكَثْرَةِ الطَّعَامِ وَالشَّرَابِ، فَإِنَّ الْقَلْبَ كَالزَّرْعِ
يَمُوتُ إِذَا كَثُرَ عَلَيْهِ الْمَاءُ

186/721. "Don't deaden your hearts by eating and drinking too much. The heart is like a plant. It dies with too much water" (Baseless).

Note:

Although Al-Ghazali has used it, it is a baseless *hadith*. Hafiz `Iraqi has said: "I could not trace it."

١٨٧- دَعَوْنِي مِنَ السُّودَانَ، إِنَّمَا الْأَسْوَدُ لِبَطْنِهِ وَفَرْجِهِ

187/727. "Let me be rid of the blacks. Blacks care only for their stomach and sex" (*Mawdu`*).

Note:

Tabrani has recorded this *hadith* in his "*Al-Kabir*" (2/122/3) tracing it through `Abdullah ibn Raja', Yahya b. Abi Sulayman al-Madini, `Ata' ibn Abi Rubah, and finally Ibn `Abbas who reported that when blacks were mentioned before the Prophet he remarked, "Let me ..."

Ibn Jawzi has, however, recorded this *hadith* in his "*Al-Mawdu`at*" (2/233), saying: "It is an inauthentic tradition. Bukhari has said about Yahya: 'He used to pass on strange *ahadith*.'"

Meaning-wise too the *hadith* is unacceptable. There are plenty of blacks who are pious to the exemplary level. One might note Ibn

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Qayyim's, remark: "All the *ahadith* that speak ill of the blacks are forged."

۱۸۸ - يُحْشَرُ الْمُؤَذِّنُونَ يَوْمَ الْقِيَامَةِ عَلَى نُوقٍ مِنْ نُوقِ الْجَنَّةِ يَقْدُمُهُمْ

بلال، رافعي أصواتهم بالأذان ينظر إليهم الجمع، فيقال: من هؤلاء؟

فيقال: مؤذّنو أمة محمد صلى الله عليه وسلم، يَخَافُ النَّاسُ وَلَا يَخَافُونَ،

وَيَحْزَنُ النَّاسُ وَلَا يَحْزَنُونَ

188/774. "On the Day of Resurrection, the callers to Prayers (*muadhdhin*) will be sitting on a camel (brought down) from Paradise, Bilal leading them. They'd be loudly uttering the words of *adhan*. People will look at them and ask: 'Who are these?' It will be said: 'Callers to Prayers from the Ummah of Muhammad (*saws*).' (On that Day) people will be in fear but not they, everyone will be worried but not they" (Fake).

Note:

Ibn Jawzi has declared it fake in his "*Al-Mawdu'at*" (2/90). Dara Qutni has reported Ibn 'Adiyy's statement about one of the narrators Abul Walid Khalid b. Isma'il that he used to fabricate traditions and fasten them on trustworthy narrators." Suyuti also echoes him.

۱۸۹ - الْمُتَعَبِّدُ بِلَا فِقْهِ كَالْحِمَارِ فِي الطَّاحُونَةِ

189/782. "A man devoted to worship but ignorant is like a donkey in a mill" (Fake).

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Note:

Ibn `Adiyy records it (1/345) through Muhammad b. Rizqallah, Na'im b. Hammad, Baqiyyah, Thawr b. Yezid, Khalid b. Ma'dan, and Wasilah b. Asqa'. Then he remarks: "I do not know if anyone has related this *hadith* through Baqiyyah save Na'im."

Further Abu Nu'aym has also recorded it in his "*Al-Hilya*" (5/219) adding: "We do not write this *hadith* but through Baqiyyah. And I (Albani) say this Baqiyyah is unreliable because he used to quote *ahadith* from liars and fabricators as Ibn Hibban has said. Accordingly, Ibn Jawzi has also recorded the *hadith* in his "*Al-Mawdu'at*."

١٩٠ - دُعَاءُ الْوَالِدِ لَوَلَدِهِ مِثْلُ دُعَاءِ النَّبِيِّ لِأُمَّتِهِ

190/786. "A father's supplication in favor of his son is like a prophet's supplication in favor of his Ummah" (Fake).

Note:

Abu Nu'aym has recorded it in his "*Akhbar Al-Asbahan*" tracing it through Abu Ayyub (son of Zubayraq's brother), Yahya b. Sa'id al-Umawi, Khalf b. Habib, and Anas b. Malik. It has been recorded through other transmitters too. But Abu `Abdullah (Ahmed ibn Hanbal) declared it as "Hadith with grave defects." Ibn Jawzi has recorded it in his "*Al-Mawdu'at*" basing his judgement on that of Ahmed b. Hanbal. Suyuti follows suit. However, and strangely, Suyuti has placed it in his "*Jami' al-Saghir*" too. His commentator Munawi has, however, criticized him for giving this *hadith* a place in his work.

١٩١ - الضَّيَافَةُ عَلَى أَهْلِ الْوَبَرِ، وَلَيْسَتْ عَلَى أَهْلِ الْمَدَرِ

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191/791. "Hospitality (to a traveler) is binding on the residents of cities and not on those of the countryside" (Fake).

Note:

Ibn `Adiyy (1/7) and Quda'i in "*Musnad As-Shihab*" (1/19) have both reported it via Ibrahim ibn `Abdullah (the son of Abdur Razzaq's brother), Sufyan, `Ubaydullah, Nafi` and Ibn `Umar. Ibn `Adiyy then throws in his remark: "All that `Abdullah (the son of Abdur Razzaq's brother) relates are fake and unreliable." Dhahabi reports Dara Qutni as labelling this man a liar. Hafiz also thinks this *hadith* is fake. Therefore it is surprising that Suyuti has recorded it in his *Jami`* as *Sahih*. Munawi has of course criticized Suyuti.

Meaningwise too the *hadith* is unacceptable since hospitality (of a traveller) is binding both on the residents of a city as well as of the countryside. And it is for three days after which it is treated as *sadaqah*.

۱۹۲- یا عائشة ألا تعلمین أن الله زوجني فی الجنة مریم بنت عمران،
وكلثم أخت موسى، وامرأة فرعون

192/812. "O `A'isha, don't you know that Allah (*swt*) has married me to Maryam the daughter of `Imran, Kulthum, the sister of Musa and the Wife of Pharoah, in Paradise?" (*Munkar*)

Note:

Abu Sheikh has related it in his "*Tarikh*" (p. 288), through Abu Rabi`, Abdun Noor, Yunus b. Shu'aib, and Abu Umamah. So has `Uqayli, but adds: "Yunus b. Shu'aib had a failing memory in *hadith*." Bukhari has said: "His reports are of strange kind." But I (Albani) say that the man who took the report from him (Abdun

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Noor) is worse than Yunus b. Shu'aib, for he is a liar altogether, as Dhahabi has judged him. However, Suyuti records it in his "Jami'" but to invoke Munawi who says there are narrators in the report who are unknown to him.

١٩٣- إذا كتبت الحديث فاكتبوه بإسناده، فإن يك حقا كنتم شريكا في الأجر، وإن يك باطلا كان وزره عليه

193/822. "When you write down a *hadith*, write it down with the details of the narrators for, if it happens to be authentic you will share in the rewards and if it happens to be fake the sin will be upon him [who fabricated it]" - Fake.

Note:

This tradition has been reported through 'Ubbad b. Ya'qub, Sa'id b. 'Amr, Mis'adah b. Sadaqah, Ja'fer b. Muhammad, his father, 'Ali b. Hussain and his father. But the problem in this chain is the occurrence of Mis'adah b. Sadaqah who had been abandoned by the traditionists. Dhahabi, therefore, judges this *hadith* as fake and Hafiz follows suit. Nonetheless, once again Suyuti has recorded it in his collection (terming it merely weak) and once again Munawi differs with him and says the report is a yarn.

[It may also be remembered that the science of *hadith* developed much later. At the time of the Prophet (*saws*) the terms specific to the science such as "*Matan*," (text) "*Isnad*," (chain of narrators) etc., did not exist. They were coined later: Au.]

١٩٤- الجيزة روضة من رياض الجنة، ومصر خزائن الله في الأرض

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194/889. "Jiza is a piece of garden from the garden in Paradise and Egypt is Allah's treasure on earth" (*Mawdu`*).

Note:

Abu Nu`aym has recorded this report in his "*Nus-hatu Nubait b. Sharit*," tracing it through Ibn Nubait, Ibn Is-haq, Ahmed b. Ibrahim, and he from his father. But Suyuti after placing it in his "*Dhayl Al-Ahadith Al-Mawdu`ah*" says that Ahmed ibn Ibrahim is untrustworthy. Ibn `Iraq also declared him a liar.

۱۹۵- كَانَ بِلَالٌ إِذَا أَرَادَ أَنْ يُقِيمَ الصَّلَاةَ قَالَ: السَّلَامُ عَلَيْكُمْ أَيُّهَا
النَّبِيَّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، يَرْحَمُكَ اللَّهُ

195/891. "When Bilal stood up for calling up the congregation he used to first say: "*Assalamu `Alaika Ayyuhan Nabiyyu Wa Rahmatullahi Wa Barakatuhu. Yarhamuka Allah.*" [That is, "Allah's peace, mercy and blessings be upon you O Prophet. May Allah show you have mercy]" - Fake.

Note:

Tabrani has recorded this report in his "*Awsat*" (1/27/1 - *Majma` al-Bahrain*) tracing it through Miqdam Ibn Da`ud, `Abdullah b. Muhammad b. Al-Mughira, Kamil Abul `Ala, Abu Saleh, and Abu Hurayrah, throwing in his remark: "Nobody has narrated a *hadith* from Kamil except `Abdullah."

But I (Albani) say that in addition Miqdad b. Ibn Da`ud is also untrustworthy. So is the opinion of Nasa'i.

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This report seems to be the basis of the '*bid`ah*' practiced in some parts of Syria where a caller to the congregation begins with these words. And if there be any truth in the *hadith* it could be that when Bilal wanted to call the people to the assembly, while the Prophet (*saws*) was still in his house (which had a door opening into the mosque), he would go up to the door and say '*Al-Salamu `alaykum.*'

Moreover, it must be noted that there is nothing wrong with the '*salat*' and '*salam*' on the Prophet, but in its introduction before another act of worship makes it unacceptable. Unless there is an specific injunction to this effect there is no virtue in insisting upon their combination. This should be clear from the following incident. A man said *Al-hamdu Lillah* after he sneezed and then added, '*Wassalatu Wassalamu `Ala Rasulillah.*' Ibn `Umar was present. He said: "I also say '*Al-Hamdulillah,*' and I also say '*Assalatu Wassalamu `Ala Rasulillah.*' But I do not combine them. This is not what the Prophet (*saws*) has taught us to say when we sneeze. Therefore, say, '*Alhamdu lillah*', adding '*Lillahi Rabbil `Alameen*' or '*Alaa Kulli Haal*' if you wish."

To put it in simpler words, it is a virtue to say '*Al-Hamdulillah*' after sneezing, and a good thing to send peace to the Prophet (*saws*) but no virtue in combining the two.

۱۹۶- مَنْ سَرَّهُ أَنْ يَحْيَا حَيَاتِي، وَ يَمُوتَ مَمَاتِي، وَ يَسْكُنَ جَنَّةَ عَدْنٍ
عَرَسَهَا رَبِّي، فَلْيُؤَا عَلِيّاً مِنْ بَعْدِي، وَ لِيُؤَالَ وَلِيَّهُ، وَ لِيَقْتَدِ بِالْأُئِمَّةِ مِنْ
بَعْدِي، فَإِنَّهُمْ عَثَرَتِي، خَلَقُوا مِنْ طِينَتِي، رَزَقُوا فِهِمَا وَ عِلْمًا، وَ وِيْلَ
لِلْمُكَذِّبِينَ بِفَضْلِهِمْ مِنْ أُمَّتِي، الْقَاطِعِينَ فِيهِمْ صِلَتِي، لَا أَنَا لَهُمُ اللَّهُ شَفَاعَتِي

196/894. "Whoever wished to live my kind of life, die my kind of death, and live in Paradise that

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my Lord has prepared (for me), let him take `Ali as his *waliyy* after me, and treat his friend as his own friend, and let him follow the Imams after me, for they are of my family. They were created from the same earthly material that I was created from, and given knowledge and understanding. And woe unto him who denied them their special status in the *Ummah* after me: those who severed their relationship with me and I will not be the one to intercede on their behalf with Allah” (Fabricated).

Note:

Abu Nu`aym reports this (1/86) through Ahmed b. Muhammad b. Yezid b. Salim, Abdur Rahman b. `Imran b. Abi Layla, Ya`qub b. Musa al-Hashmi, Musa al-Hashmi, Abu Rawwad, Isma`il b. Umaiyah, `Ikramah, and finally Ibn `Abbas. Abu Nu`aym then adds: “This is a *`Gharib*’ report.”

And I (Albani) say the chain of this report is a dark one. All the narrators, except for Ibn Abi Da`ud, are unknown. I could not trace their lives anywhere. I can at best say that we know Muhammad b. Yezid b. Salim who perhaps could be the same person as Ibn Salim al-Ansari of Trabulas (Tripoli) who is better known as Ibn Abi Hanajir. Ibn Abi Hatim has said about him: “We used to write down his report, for he was a trustworthy man,” (1/1/73). His biography can be found in “*Tarikh Ibn `Asakir*” (2/Q/113 - 1/114).

As for the rest I know none of them and one of them could be the fabricator of this report.

However, the *hadith* is also to be found in “*Al-Jami` al-Kabir*” (2/253/1) and in Ibn Asakir’s “*Tarikh Dimashq*” after quoting which he says: “This is a *`munkar*’ *hadith* in which there are more than one narrator that are unknown.”

This is one of those *ahadith* that `Abdul Hussein al-Musawi has taken from “*Kanz al-`Ummal*” (6/155 and 217-218), ignoring the

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author's own judgement that this is a weak report. In fact, this is not just one, rather this man's book is full of such baseless reports that he presents without any care for even those "Principles of Hadith Criticism" that the Shi'a apply to their reports.

It may also be added that had the Shi'a agreed with the Sunnis over the rules set for Hadith Criticism, many dispute between them could be resolved. But with such variance in faiths, concepts and principles, there is no hope of the two ever coming to an understanding with each other.

١٩٧- التَّوَكُّؤُ عَلَى عَصَا مِنْ أَخْلَاقِ الْأَنْبِيَاءِ، كَانَ لِرَسُولِ اللَّهِ ﷺ
عَصَا يَتَوَكَّأُ عَلَيْهَا، وَيَأْمُرُنَا بِالتَّوَكُّؤِ عَلَيْهَا

197/916. "To recline on a staff (*`asā*) is one of the habits of the prophets. The Prophet (*saw*s) had a staff on which he reclined, and recommended the same to us" (Fabricated).

Note:

Abu al-Sheikh has reported this tradition in "*Akhlaq an-Nabiyy*" (p. 259), and Ibn `Adiyy in "*Al-Kamil*" (Q. 1/130) - both through Uthman b. `Abdur Rahman, Al-Mu`alla b. Hilal, Layth, Mujahid and Ibn `Abbas to whom this saying is attributed. Ibn `Adiyy has also narrated this report tracing it through Al-Mu`alla with his following remark: "He used to fabricate *ahadith*." Further, the Abdur Rahman of this narration is Al-Hurrani al-Tura'ifi. Although he himself was a trustworthy narrator he narrated through unreliable persons. Ultimately he himself came under a cloud.

١٩٨- إِنْ مِنَ الذَّنُوبِ ذُنُوبًا لَا يُكْفَرُهَا الصَّلَاةُ وَلَا الصِّيَامُ وَلَا الْحَجُّ
وَلَا الْعُمْرَةُ قَالَ: فَمَا يَكْفُرُهَا يَا رَسُولَ اللَّهِ؟ قَالَ: الْهُمُومُ فِي طَلَبِ الْمَعِيشَةِ

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198/924. "There are sins that nothing can wipe out: neither Prayers, Fasts, Hajj nor `Umrah." It was asked, 'What will wipe them out O Messenger of Allah?' He replied, "Worries over earning one's livelihood" (Spurious).

Note:

The *hadith* has been reported by Tabrani in his "*Al-Awsat*" (1/134/1), by Abu Nu`aym in his "*Al-Hilyah*" (6/253), Al-Khatib in his "*At-Talkhis*" (2/61) and Ibn `Asakir (15/332/1). All of them have traced it through Muhammad b. Salam al-Misri, Yahya b. `Abdul Hakim b. Bukair, Malik b. Anas, Muhammad b. `Amr, Abu Salamah, and finally Abu Hurayrah (ra).

However, Al-Khatib has said about this report: "A lot of '*Munkar*' *ahadith* have been reported through Yahya b. Bukair." Ibn `Asakir's opinion is: "It is a strange report." Dhahabi goes a step forward and says this particular *hadith* is fabricated.

۱۹۹ - یا ایہا النَّاسُ إِنَّ الرَّبَّ وَاحِدٌ، وَالْأَبُ وَاحِدٌ، وَلَيْسَتْ الْعَرَبِيَّةُ بِأَحَدِكُمْ مِنْ أَبٍ وَلَا أُمٍّ، وَإِنَّمَا هِيَ اللِّسَانُ، فَمَنْ تَكَلَّمَ بِالْعَرَبِيَّةِ فَهُوَ عَرَبِيٌّ

199/926. "O People, (your) Lord is One, (your) father is one (Adam), and to be an Arab is not necessarily to be through your father or mother, rather through the language. So whoever spoke Arabic is an Arab" (Very weak).

Note:

Ibn `Asakir, (7/203/1) has recorded this through Al-`Ala b. Salim, Naqira b. `Isa al-Wasti, Abu Bakr Adh-Dhahali, Malik b. Anas Az-Zuhri, Abu Salamah and finally Abdur Rahman who said: "Qays b. Mattatiyyah came across a group of people. It included

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persons like Salman al-Farsi, Suhayb Ar-Rumi, and Bilal the Abyssinian. He asked, 'Aws and Khazraj (are the tribes that) helped this man (the Prophet - *saws*), but who are these (meaning Salman al-Farsi and others)?' Upon this Mu'adh ibn Jabal rose up, caught him by his collar and dragged him to the Prophet (*saws*). When he was told what the man had said, the Prophet (*saws*) got up, entered the mosque and it was announced that the people were to assemble. It was then the Prophet said these words (i.e., the *hadith* quoted above). When the Prophet had said those words Mu'adh ibn Jabal asked the Prophet (*saws*) what was to be done with the the man, - whom he was still holding by his collar. The Prophet (*saws*) said: 'Leave him alone for the Fire (of Hell).' And Qays was one of those who renounced their Islam at the death of the Prophet and was killed (in the war against the apostates during the time of Abu Bakr - ra)."

Nevertheless, I (Albani) say that this report is weak because of the presence of Abu Bakr Adh-Dhahali in the chain of narrators. (The name however has been mis-spelt, he is actually Abu Bakr Al-Hudhali). Dara Qutni and Nasa'i have held the same opinion of this man. In fact, Ghundhar has gone to the extent of alleging lies to him. The *hadith* is also in "*Tarikh Ibn 'Asākir*" (where the man is rightly spelt). Ibn 'Asakir writes there that the narrate does not reach the Prophet at all.

Ibn Taymiyyah's opinion seems to be very near the truth who states in his "*Al-Iqtida*" (P. 169) that, "The *hadith* is weak ... although meaning wise it is not far from truth. Indeed, from a certain angle it is trustworthy."

۲۰۰ - خِيَارُ أُمَّتِي فِي كُلِّ قَرْنٍ خَمْسَمِائَةٍ، وَ الْأَبْدَالُ أَرْبَعُونَ، فَلَا
الْخَمْسَمِائَةُ يَنْقُصُونَ، وَ لَا الْأَرْبَعُونَ، كُلَّمَا مَاتَ رَجُلٌ أَبْدَلَ اللَّهُ عَزَّ وَجَلَّ
مِنَ الْخَمْسَمِائَةِ مَكَانَهُ، وَ أَدْخَلَ مِنَ الْأَرْبَعِينَ مَكَانَهُ. قَالُوا: يَا رَسُولَ اللَّهِ
دُلْنَا عَلَى أَعْمَالِهِمْ، قَالَ: يَعْفُونَ عَمَّنْ ظَلَمَهُمْ، وَيُحْسِنُونَ إِلَى مَنْ أَسَاءَ
إِلَيْهِمْ، وَ يَتَوَاسَوْنَ فِيمَا آتَاهُمُ اللَّهُ عَزَّ وَجَلَّ

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200/935. “The best of my Ummah in every generation will be five hundred, and forty *Abdāl*. These five hundred will never decrease in number, nor the forty. Every time one of the five hundred dies Allah (swt) will substitute with another, and so He will of the forty. The people said, ‘Tell us something about their deeds.’ He replied, ‘They will pardon those who wrong them, will do good to those who do them evil, and will equitably spend of what Allah gives them’” (*Mawduʿ*).

Note:

Abu Nuʿaym has recorded this in his “*Hilyah*” (1/8). So has Ibn Jawzi in his “*Mawduʿat*” (3/151) tracing it through Saʿid ibn Zaydun, ʿAbdullah ibn Harun As-Suri, Awzaʿi, Zuhri, Nafiʿ, and Ibn ʿUmar.

However, this chain of narration is filled with darkness. I do not know who these Saʿid ibn Abi Zaydun and ʿAbdullah ibn Harun As-Suri are. Although Dhahabi has quoted the latter in his “*Mizan*” he said there: “The report concerning the characteristics of the *Abdāl* is untrue.” Ibn Hajar also agrees with this assessment.

Suyuti has, however, recorded the report in his “*Jamiʿ al-Saghir*” and termed it “*Hasan*.” But Munawi does not agree with him and reminds that Ibn Jawzi has declared it a fabrication.

٢٠١ - اللَّهُمَّ إِنَّ عَبْدَكَ عَلِيًّا احْتَبَسَ نَفْسَهُ عَلَى نَبِيِّكَ، فَرَدَّ عَلَيْهِ شَرْقَهَا.
(وفي رواية): اللهم إنه كَانَ فِي طَاعَتِكَ وَطَاعَةِ رَسُولِكَ فَارْدُدْ عَلَيْهِ
الشمس، قالت أسماء: فَرَأَيْتُهَا غَرُبَتْ، ثُمَّ رَأَيْتُهَا طَلَعَتْ بَعْدَ مَا غَرُبَتْ

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201/971. "O Lord you know that `Ali was detained because of an affair of Your Messenger, therefore, return its shine (i.e., the sun's) for him." According to another narration: "O Lord, if he was in Your obedience and Your Messenger's obedience, then return the sun for him." Asma' says, "I saw the sun rising back after it had set" (Phoney).

Note:

Tahawi has recorded this report in his "*Mushkil Al-Āthār*" (2/9) tracing it through Ahmed b. Saleh, Ibn Abi Fudaik, Muhammad b. Musa, `Aun b. Muhammad, he from his mother Umm Ja'fer, and she from Asma' bint Umais. The complete report is as follows: AThe Prophet (*saws*) did his *Zuhr* Prayer in Sahba' then sent `Ali on an errand. He did his *Asr* Prayers during `Ali's absence. When `Ali returned (to Sahba') the Prophet placed his head in his lap and went to sleep. `Ali did not move a bit until the Prophet woke up. But the sun had set by then and `Ali had not done his *Asr*. So the Prophet prayed to Allah in these words."

There are several hidden problems with some of the narrators in the chain. It should suffice perhaps to present Ibn Taymiyya's remarks. He said: "The *hadith* about the reappearance of the sun for `Ali, although quoted by Tahawi and Qadi Iyad, is a fabrication as stated by Ibn Jawzi in his "*Mawdu'at*." ... One serious problem with it is that the incident is reported to have taken place in Khyber. But we know that around one thousand four hundred Companions had accompanied the Prophet in this expedition. Had the story been true, the report should have come to us from hundreds of sources both believers as well as the unbelievers since reappearance of the sun after it had set is an incident of no small significance. In fact, we know that it was during the siege of Khyber itself that the Prophet said: "Tomorrow I'll give the standard to someone whom Allah and His Messenger love." The next day he gave it to `Ali (ra). This incident has been reported by many narrators, while the other, and more significant, has not been reported by them. In fact, this report is

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not to be found in any reliable *hadith* collection, rather the traditionists have agreed that it should be ignored and not quoted.

Furthermore, it may be noted that the Prophet (*saws*) himself missed his *Asr* Prayer during the battle of the Ditch. The Prophet cursed the pagans but did not pray that the sun be brought back for him and his companions including `Ali. Similarly, the Prophet missed his *Fajr* Prayer in a desert but did not pray for its return. True, a *Sahih hadith* says that the setting of the sun was delayed for Yusha` b. Nun (Joshua of the Bible). But there is a world of difference between delay in the setting of the sun (which may or may not be noticed) and its reappearance (which cannot be missed by anyone). It might be in order to point out here that the splitting of the moon on our Prophet's behest, occurred at night, at a time when the great majority of people were asleep. That is the reason why the incident, although confirmed by the Qur'an, has not been widely reported.

Ibn Kathir and Dhahabi are also in agreement that the *hadith* is fake.

۲۰۲- بکی شعیب النبی صلی اللہ علیہ و سلم من حُبِّ اللہ عز وجل
 حتی عَمِيَ، فرد اللہ إلیہ بصرہ، وأوحی إلیہ: یا شُعَيْبُ مَا هَذَا الْبُكَاءُ؟
 أَشَوْقًا إِلَى الْجَنَّةِ أَمْ خَوْفًا مِنَ النَّارِ؟ قال: إلهي وسيدي أنت تعلم، ما أبكي
 شوقاً إلى جنتك، ولا خوفاً من النار، ولكنني اعتقدتُ حُبَّكَ بِقَلْبِي، فَإِذَا
 نظرت إليك فما أُبَالِي ما الذي صنع بي، فأوحى اللہ عز وجل إلیہ: یا
 شعیب إن یكُ ذلك حقاً فَهَیْنَا لَكَ لِقَائِي. یا شعیب ولذلك أخذمتُكَ
 موسى بن عمران کلیمی

202/998. "Shu`ayb (*asws*) cried in love of Allah until he became blind. Allah (*swt*) restored his eyesight and then sent him the following message: 'O Shu`ayb. What made you cry? Was it

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out of the craving for Paradise or was it out of fear of the Fire?' He replied: 'My Lord and my Master. You know that neither it was out of craving for Your Paradise nor out of fear of the Fire. Rather, my heart is filled with Your love, so that if I can look at Your Face, it is enough (of a reward) for me, after which I don't care what happens to me.' Allah (*swt*) revealed to him: 'O Shu'ayb. If that truly be your desire, then glad tidings to you for the day when you will meet Me. This is the reason why I placed Musa (*asws*) at your service'" (Very weak).

Note:

Khatib has recorded this report in his "*Tarikh*" (6/315), quoting it from Abu Sa'd, he from his father, he through Abu 'Abdullah Muhammad b. Is-haq Al-Ramali, Abu al-Walid Hisham b. 'Ammar, Isma'il b. 'Ayyash, Buhair b. Sa'ad, Khalid b. Ma'dan, and finally Shaddad b. Aws.

Khatib reports this *hadith* under Abu Sa'ad's biography whose full name he gives as Isma'il b. 'Ali b. al-Hasan b. Bindaar the preacher of Isterabaz, adding: "This man came to us in Baghdad while on his way to Hajj, and I heard from him this *hadith* which is, considering its transmitters, quite strange, and of which he didn't seem to be sure himself."

Dhahabi, however, has said about 'Ali b. Hasan, the father of this person Isma'il, that Muhammad b. Tahir had declared him unreliable; to which Ibn Najjar adds that he was "Weak."

And I (Albani) says that what casts a suspicious shadow on the *hadith* is Shu'ayb's statement, "My crying is neither out of craving for Paradise nor out of fear of the Fire." This happens to be the philosophy of the *sufis*. Further, this particular saying is commonly attributed to Rabi'ā al-'Adawiyyah (al-Busriyyah). It is reported that she used to say in her supplications - if such attribution is correct, "O Lord. I do not worship You for the love of Your Paradise

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nor out of fear of Your Fire.” These words however cannot be uttered by a person who knows Allah (swt) in the way He should be known, who realizes His Greatness, and knows His Generosity and bounties. Anyone who knows these things will surely worship Him out of love of rewards that He has prepared for the pious - one of which is the Beatific Vision. He would also fear the punishment He has prepared for the evildoers - one of which would be the denial of the Beatific Vision. The Qur’an says: “*Nay, on that Day they will be screened from (sighting) their Lord.*” This is the reason why the Messengers of Allah - who were the most complete of knowledge - did not supplicate in the words of the report in question. Rather they worshiped Him out of desire for Paradise. And why not when it is in Paradise that they will obtain the greatest of blessings viz. the Beatific Vision? They worshiped Allah (swt) in fear of His Fire. And why not when entry into it would mean denial of the Beatific Vision? Hence we see that after talking of a group of Messengers the holy Qur’an ended with the words: “*They (the Messengers) hastened to good deeds and supplicated to Us with love and fear, and they were submissive (to Us).*”

[The above said, we might point out that the basic point is that the report is untrustworthy because of weak narrators. Its last line is also obviously wrong since the Shu’ayb whom Musa (asws) served was different from the Prophet Shu’ayb mentioned in the Qur’an, although both from Madyan. As for interpretation of the textual words, it should be obvious that there is room for looking at them in a variety of ways. For instance, one may argue that love is paramount. Anyone in love with Allah, the kind of love that the *Shari’ah* demands, will not be subjected to punishment and will not be denied the Beatific Vision. Trustworthy *ahadith* extol the two believers who met each other for no other cause but for love in Allah. Further, it might be argued that the statement is rather of the poetic nature and not to be taken literally.

We might also quote a line from Alusi. While explaining verse 57 of *Surah Al-Isra*, he writes, “A believer’s faith should be well balanced between the two: hope and fear, throughout his life. However, with the approach of death, hope should become

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predominant. It is reported of some of the devoted the words, 'I do not worship Allah in the hope of Paradise or in fear of Hellfire.' People have divided themselves over the statement into critics and adulators. The explanation is as follows. If someone said those words expressing his freedom from the need of Allah's bounty, then, he is in error and an unbeliever. But if another said them in belief that Allah deserves to be worshipped, for His own sake, even if there was no Paradise and no Hellfire, then, such a person is truly a knowledgeable man - 'arif. "

Nevertheless, the above report may be quoted as a *hadith*, since it is not a proven tradition coming down from our Prophet: Au.]

۲۰۳- کان إذا قضى صلاته مسح جبهته يده اليمنى ثم قال: أشهد أن
لا إله إلا الله الرحمن الرحيم، اللهم أذهب عني الهم والحزن

203/1058. "When the Prophet (*saws*) finished his Prayer he would rub his forehead with his right hand and say: "I testify that there is no god save Allah, the Kind, the Merciful. O Allah remove from me anxiety and depression" (Very weak).

Note:

Ibn as-Saniyy has recorded this in his "*Al-yawm wa layalah*" (no. 110), and Ibn Sam'un in his "*Amāli*" (Q. 2/176), tracing it through Salam al-Mada'ini, Zayd al-'Ammi, Mu'awiyyah b. Qurra, ending with Anas b. Malik.

The chain of transmission, nonetheless, is a forged one. Salam al-Mada'ini was a liar.

Ibn 'Adiyy has also recorded it but adds his remark that several *ahadith* of this nature are unreliable.

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٢٠٤ إذا حَدَّثْتُمْ عَنِّي حَدِيثًا يُوَافِقُ الْحَقَّ فَخُذُوا بِهِ، حَدَّثْتُ بِهِ أَوْ لَمْ أُحَدِّثْ بِهِ

204/1083. "When you are narrated a line from me, and you find that it confirms with the truth, then accept it, whether I said it or not" (Fake).

Note:

`Uqayli (*Du`afa*: p.9), Hirawi (*Dhamm al-Kalam*, 4/78/2), and Ibn Hazm (*Ahkām*, 2/78) have reported this *hadith* through Ash`ash b. Biraz, Qatadah, `Abdullah ibn Shaqiq, and finally Abu Hurayrah. However, `Uqayli says: "The chain of transmission of this *hadith* is not right. Ash`ash is unreliable." Ibn Hazm adds about him: "A liar, who was abandoned." He also reports Yahya as saying that the report is baseless. Bukhari and Nasa'i have also expressed their adverse opinions of the man.

Suyuti has cited three separate chains of transmissions of this *hadith*, but all are defective.

٢٠٥ - الْجَفَاءُ وَالْبَغْيُ بِالشَّامِ

205/1200. "Coarseness and rebellion is (to be found) in Syria" (Fake).

Note:

Ibn `Adiyy (1/25) and Ibn Jawzi (*Al-`Ilal*: 1/312) have recorded the *hadith* tracing it through Fadl b. al-Mukhtar, Aban b. Abu `Ayyash, and finally Anas b. Malik.

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Ibn Jawzi, however, has said about Aban b. Abu `Ayyash that his memory had weakened in his old age. Dhahabi has expressed his mistrust of Fadl al-Mukhtar while Ibn Jawzi distrusts both of them.

۲۰۶ - مَنْ أَخَذَ عَلَى الْقُرْآنِ أَجْرًا، فَذَاكَ حَظُّهُ مِنَ الْقُرْآنِ

206/1421. "Whoever accepted wages on the Qur'an, then that is his share of the Qur'an (and nothing in the Hereafter)" - Spurious.

Note:

Abu Nu`aym has recorded it in his "*Al-Hilyah*" (7/142) tracing it through Is-haq ibn al-Anbari, `Abdul Wahhab Thaqafi, Sufyan, Suhail, he through his father, who related on Abu Hurayra's authority.

Dhahabi however, has declared Is-haq a liar. Accordingly, while commenting on the *hadith* Munawi says in *Jami` al-Saghir* that if the author (Suyuti) had not included it, it would have been better.

[The consensus of the scholars is that if a man frees himself entirely for teaching the Qur'an, and, consequently, does not find time to earn his livelihood, he is free to accept a fee for teaching the Qur'an: Au.].

۲۰۷ - مَا احْتَلَمَ نَبِيٌّ قَطُّ، إِنَّمَا الْاِحْتِلَامُ مِنَ الشَّيْطَانِ

207/1432. "No Prophet ever experienced a wet dream. Wet dreams are from Satan" (Batil).

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Note:

The *hadith* is from Ibn `Adiyy's "*Al-Kamil*" (Q. 2/127) with the following chain of transmission: Sulayman b. `Abdul `Aziz Al-Zuhri, Ibrahim b. Abi Habibah, Da'ud b. al-Hussein, Ikrimah ending with Ibn `Abbas.

Ibn `Adiyy's own assessment is that Da'ud was unreliable. I (Albani) am personally doubtful about the identity of another person in the chain, viz. Sulayman b. `Abdul `Aziz.

Bukhari, Hafiz and Abu Hatim distrust another man viz. Ibn Abu Habibah.

٢٠٨- لا يزال أربعون رجلا من أمتي، قُلُوبُهُمْ عَلَى قَلْبِ إِبْرَاهِيمَ عَلَيْهِ
السلام، يَذْفَعُ اللَّهُ بِهِمْ عَنْ أَهْلِ الْأَرْضِ، يُقَالُ لَهُمْ : (الْأَبْدَالُ)، إِنَّهُمْ لَنْ
يُذَرِّكُوهَا بِصَلَاةٍ وَلَا صَوْمٍ وَلَا صَدَقَةٍ، قَالُوا: يَا رَسُولَ اللَّهِ فِيمَ أَدْرَكُوهَا؟
قال: بِالسَّخَاءِ وَالتَّصِيحَةِ لِلْمُسْلِمِينَ

208/1478. "Forty of my followers will always be on earth whose heart will be like the heart of Ibrahim (*astus*). It is because of them that Allah (*swt*) will withhold punishment from the people of the earth. They are called "*Al-Abdāl*." They would have attained that status not through Prayers, fasting or charity." The Companions asked: "How else would they have attained that status?" He replied: "Through generosity and sincerity towards the Ummah" (Very weak).

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Note:

Tabrani has recorded it in his “*Al-Mu`jam al-Kabir*” (10390) and Abu Nu`aym has taken it from him for his “*Al-Hilyah*” (4/173). It has been traced through: Ahmed b. Da`ud Makki, Thabit b. `Ayyash al-Ahdab, Abu Raja' al-Kalbi, A`mash, Zayd b. Wahab, and finally Ibn Mas`ud.

Abu Nu`aym's opinion is that the *hadith* is weak because of A`mash and Zayd. Ibn `Adiyy however says Abu Raja', whose real name is Ruh ibn al-Musayyib, was not to be trusted for his memory. Such is also the opinion of Ibn Hibban (1/299).

۲۰۹- أَبَى اللَّهُ أَنْ يَقْبَلَ عَمَلَ صَاحِبِ بِدْعَةٍ، حَتَّى يَدَعَ بِدْعَتَهُ

209/1492. “Allah (swt) refuses to accept any good deed from an innovator (*sahib al-bid`ah*) unless he gives up his innovation” (Munkar).

Note:

Ibn Majah has recorded this *hadith* (no. 50). So has Ibn Abi `Asim in his “*Al-sunnah*” (Q. 2/4) and so has Daylami (1/1/80), all of them tracing it through Abu Sheikh, Bishr b. Mansur al-Hannat, Abu Zayd, Abu al-Mughirah, and finally Ibn `Abbas. But the whole chain of transmission is replete with unknown transmitters. In fact there is another *hadith* that is worse than this one in its strength of narrators, which is as follows.

۲۱۰- لَا يَقْبَلُ اللَّهُ لَصَاحِبِ بِدْعَةٍ صَوْمًا وَلَا صَلَاةً، وَلَا صَدَقَةً، وَلَا حَجًّا وَلَا عُثْرَةً، وَلَا جِهَادًا، وَلَا صَرْفًا وَلَا عَدْلًا، يَخْرُجُ مِنَ الْإِسْلَامِ
كَمَا تَخْرُجُ الشَّعْرَةُ مِنَ الْعَجِينِ

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210/1493. "Allah (swt) does not accept from an innovator either fasts, Prayers, charity, Hajj, `Umrah, Jihad or his just dealings. He goes out of Islam the way a hair is pulled out of dough" (Fake).

Note:

Ibn Majah has recorded this *hadith* (no. 49) tracing it through Muhammad b. Mihsan, Ibrahim b. Abu `Ablah, `Abdullah b. Al-Daylami, and Hudhaifah.

Hafiz however has declared Ibn Mihsan a liar in his "*Al-Taqrīb*."

۲۱۱ - إِذَا اغْتَابَ أَحَدُكُمْ أَخَاهُ فَلْيَسْتَغْفِرِ اللَّهَ لَهُ، فَإِنْ ذَلِكَ كَفَّارَةٌ لَهُ

211/1518. "If one of you happens to slander his brother, let him pray to Allah (swt) for his forgiveness. This is a means of expiation" (Fake).

Note:

Ibn `Adiyy in his *Kāmil* (1/153), Sakan b. Jumai` in his "*Ahadith*" (421), and Wahidi in his *Tafsir* (1/82/4) have reported this *hadith* through Sulayman b. `Amr, Abu Hazim, Sahl b. Sa`d who reports directly from the Prophet (saws). But Sulayman of this chain (who is actually Abu Da`ud An-Nakha`i) is a well known liar. Ibn `Adiyy refers to several *ahadith* reported by Sulayman through Abu Hazim and declares that all his reports are phoney.

Another narration has come through `Amr b. al-Azhar, Aban, Abu Hazim (as recorded by Abu Bakr al-Kalabazi - Q. 2/109). But, in this chain Aban - who is actually Ibn Abu `Ayyash - had been abandoned. Bukhari's assessment of `Amr b. al-Azhar is that he was alleged to be a liar. Nasa'i and Ahmed also distrust him.

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Reports of the same meaning appear in various *hadith* books: at least in six collections. But all of them have one or more untrustworthy reporters in the chain of transmission. Hence the *hadith* stands rejected.

۲۱۲- من قرأ في إثر وضوئه (إنا أنزلناه في ليلة القدر) مرة واحدة كان من الصديقين، ومن قرأها مرتين كتب في ديوان الشهداء، ومن قرأها ثلاثاً حشره الله معشر الأنبياء

212/1527. "Whoever recited the 97th chapter (*Al-Qadr*) of the Qur'an once after ablution will be counted among the *siddiqun*. Whoever recited it twice will have his name entered in the register of the martyrs, while he who recited it thrice will be raised up on the Day of Judgement in the company of Prophets" (Fake).

Note:

It has been preserved by Daylami (*Musnad al-Firdaws*) and Suyuti (in his *Al-Haawi Li al-Fatawa*, and *Jami` al-Kabir*: 2/61), tracing it through Abu `Ubayda, Hasan (al-Busri) and Anas b. Malik. But Abu `Ubayda is an unknown person. Sakhawi has said that the *hadith* is groundless.

۲۱۳- إن الله لا يؤخر نفساً إذا جاء أجلها، ولكن زيادة العمر ذرية صالحة يرزقها الله العبد، فيدعون له من بعده، فيلحقه دعاؤهم في قبره، فذلك زيادة العمر

213/1543. "Allah (swt) does not extend one's life-span once the appointed hour (of death) has

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arrived. Rather, the increase in one's term (over what was originally decreed), is granted by supplications that his virtuous offsprings make in his favor (after his death), so that he is rewarded for them in his grave. This is the increase in life-span (that other reports speak of)" - *Munkar*.

Note:

`Uqayli has reported this in his "*Ad-du`afa`*" (2/134), Ibn `Adiyy (1/160) and Ibn Hibban in his own "*Ad-du`afa`*" (1/331), all of them tracing it through Sulayman b. `Ata, Maslamah b. `Abdullah al-Johani, he through his uncle Abu Mishja`a b. Ruba'i and he through Abu Darda who said that they asked the Prophet (*saws*) about increase in one's life-span and he said (the above words).

Bukhari said that this man (i.e., Sulayman) used to relate strange *ahādith* (*Manākīr*). Abu Hatim has said about the same transmitter in his "*Al-Mizān*" that he is not "Strong."

Ibn Kathir has however quoted the *hadith* (3/550). And this is one example of how the two Halabi authors have erred. They have retained this *hadith* in their abridgement of Ibn Kathir's *Tafsir* which they say is free of weak narrations, a claim far from the truth.

٢١٤ - أَيَّمَا امْرَأَةٍ خَرَجَتْ مِنْ بَيْتِ زَوْجِهَا بِغَيْرِ إِذْنِهِ، لَعْنَهَا كُلُّ شَيْءٍ
طَلَعَتْ عَلَيْهِ الشَّمْسُ وَالْقَمَرُ، إِلَّا أَنْ يَرْضَى عَنْهَا زَوْجُهَا

214/1550. "When a woman leaves her house without the permission of her husband, she is cursed by everything on which the sun and the moon shine, until her husband forgives her" (Forged).

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Note:

Daylami has recorded it (1/2/353-354), tracing it through Abu Nu'aym, Abu Hadbah and Anas. But Abu Hadbah is an abandoned transmitter.

We have also recorded this *hadith* elsewhere (number 1020) where the text is slightly different. But that *hadith* is also fake. That has been preserved by Khatib al-Baghdadi in his “*Tarikh al-Baghdad*” (6/200-201). Hadba figures in that version also, and Ibn Ma'in has said about him that he was “a dirty liar.” Ibn Hibban has called him one of the Dajjals.

٢١٥- من تَمَنَّى الغَلَاءَ عَلَى أُمَّتِي لَيْلَةَ أَحْبَطَ اللَّهُ عَمَلَهُ أَرْبَعِينَ سَنَةً

215/1551. “Whoever intended in a night to raise the prices (exorbitantly) for my Ummah will have his 40 years of good deeds destroyed by Allah” (Fake).

Note:

Ibn `Adiyy (1/161) and Khatib (4/60) have reported this *hadith* through Sulayman b. `Isa al-Sijzi, `Abdul `Aziz b. Abu Ruwwad, Nāfi' and finally Ibn `Umar. But Ibn `Adiyy adds: “This man Sulayman b. `Isa used to fabricate *ahadith*. Most, if not all of his *ahadith* are forged. Khatib says that the report is *Munkar* and Sulayman was a liar who used to forge *ahadith*. Suyuti has also endorsed these views. The report has been stolen by another liar Ma'mun b. Ahmed al-Sulami and reported in Ibn `Asakir (2/122/16). That version has more than one liars in its chain of transmission.

٢١٦- كَرَامَةُ الْكِتَابِ خْتَمُهُ

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216/1567. "A seal adds to the worth of a letter"
(Fake).

Note:

Tabrani has reported this *hadith* in his "*Al-Awsat*," Al-Quda'i in his "*Musnad As-Shihab*" (1/5) and Tha'labi in his "*Tafsir*" (1/12/3) tracing it through Muhammad b. Marwan As-Suddi, Muhammad b. As-Sa'ib, Abu Saleh and Ibn 'Abbas.

But the presence of Suddi - who was alleged to have been a liar - makes the *hadith* unacceptable. According to Haythami (8/99) Suddi stands rejected.

۲۱۷- أَوَّلُ شَهْرِ رَمَضَانَ رَحْمَةٌ، وَ أَوْسَطُهُ مَغْفِرَةٌ، وَ آخِرُهُ عَذَابٌ مِنَ النَّارِ

217/1569. "The beginning of the month of Ramadan is Mercy, its middle period Forgiveness and its closing period release from the Fire"
(Munkar).

Note:

The following have traced this *hadith*: 'Uqayli in his "*Ad-Du'afa'*" (172), Ibn 'Adiyy (1/165), Khatib in his "*Al-Mawaddah*" (2/77), Daylami (1/1/10-11), Ibn 'Asakir (1/506/8) - all of them through Salam b. Miswar, Maslamah b. As-Salt, Zuhri, Abu Salamah and finally Abu Hurayrah.

'Uqayli's judgement, however, is that the *hadith* has no basis if reported through Zuhri. Ibn 'Adiyy said: "Salam is not trustworthy. And Maslamah is unknown." Dhahabi has the same opinion. Abu Hatim's opinion of Maslamah is no better.

۲۱۸- آخِرُ أَرْبَعَاءَ مِنَ الشَّهْرِ يَوْمٌ نَحْسٍ مُسْتَمِرٌّ

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218/1581. "The whole of the last Wednesday of a month is an ominous day" (*Mawdu`*).

Note:

Khatib has brought this *hadith* in his "*Tarikh Baghdad*" (14/405) tracing it through Maslamah b. Salt, Abu Wazir the Registrar with the Abbassid Khalifa al-Mahdi, who reported his father who in turn traced it to Ibn `Abbas.

Maslamah, however, stands rejected. Hafiz has also rejected this man in his "*Al-Lisān*." Ibn Jawzi has noted another version in his "*Al-Mawdu`at*."

٢١٩ - اَبْرِدُوا بِالطَّعَامِ، فَإِنَّ الطَّعَامَ الْحَارَّ غَيْرُ ذِي بَرَكَةٍ

219/1587. "Cool down your food, for hot food bears no *barakah* (benediction)" - Weak.

Note:

This *hadith* has been reported in "*Jāmi` al-Saghir*" wherein it has been copied from Daylami through Ibn `Umar. Hakim has traced it through Jabir, Asma', Mushaddad, and Abu Yahya. Tabrani has recorded it in his "*Al-Awsat*" through Abu Hurayrah and Abu Nu`aym in his "*Hilyah*" through Anas.

However, these reports contradict each other. For the report coming through Asma' says: "(Cool down your food), for it is preferable for benediction (i.e., *barakah*)."

This of course is a *Sahih hadith*. Nevertheless, it must be noted that the Prophet (*saws*) was speaking of steaming food and not just hot or warm food, as pointed out by Munawi, who quotes the *hadith* giving the context of the *hadith* as follows. Once steaming food was placed before the Prophet (*saws*) and he said these words. Again, Abu Yahya is not a very reliable person. Finally, Ish-aaq b. Ka'b is another transmitter

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falling in the chain through which Daylami has reported the *hadith*. Dhahabi has declared this man unsound. True, the *hadith* has other sources also, but in those chains too there is someone or the other who is untrustworthy: for instance Muhammad b. `Ubaydullah al-`Azrami, whom Hakim has rejected. So is another *hadith* of this nature coming through `A`isha, which I have noted under another report, no. 1654 (not reproduced here: Au.).

۲۲۰- کان یکره الکئی، والطعام الحار، ویقول: عَلَیْکُم بِالْبَارِدِ فَإِنَّهُ ذُو بَرَکَةٍ، أَلَا وَإِنَّ الْحَارَ لَا بَرَکَةَ فِیْهِ، وَكَانَتْ لَهُ مَكْحَلَةٌ یَكْتَحِلُ مِنْهَا عِنْدَ النَّوْمِ ثَلَاثًا ثَلَاثًا

220/1598. "He (the Prophet) disliked cauterizing and hot food saying, 'Cool down your food for that brings *barakah*. Remember, there is no *barakah* in hot food.' And, he had a *kohl* bottle from which he applied *kohl* three times to each of his eyes every night before going to bed" (Very Weak).

Note:

Abu Nu`aym has recorded this version in his "*Hilyah*" (8/252) tracing it through `Abdullah ibn Khubaiq, Yousuf b. Asbat, `Azrami, Safwan b. Sulaim, and Anas b. Malik. However, Yousuf had a bad memory and his master `Azrami was worse than him. In fact Hafiz has declared him as one "abandoned."

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۲۲۱- كَانَ يُكْثِرُ مِنْ أَكْلِ الدُّبَّاءِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّكَ تُكْثِرُ مِنْ أَكْلِ الدُّبَّاءِ، قَالَ: إِنَّهُ يُكْثِرُ الدَّمَاعَ، وَيَزِيدُ فِي الْعَقْلِ

221/1608. "He used to eat pumpkin very often. I asked him: `Apostle of Allah! You eat pumpkin quite often!' He replied, `It strengthens the brain, and sharpens the intellect" (Fake).

Note:

Abu Sheikh has related this *hadith* in his "*Akhlaq an-Nabiyy*" (p. 231) tracing it through Nasr b. Hammad, Yahya b. `Ala', Muhammad b. `Abdullah who says he heard Anas say these words. But in this chain Nasr b. Hammad and Yahya b. `Ala' are both liars.

۲۲۲- إِذَا خَظَبَ أَحَدُكُمْ الْمَرْأَةَ، فَلْيَسْأَلْ عَنْ شَعْرِهَا، كَمَا يَسْأَلُ عَنْ جَمَالِهَا، فَإِنَّ الشَّعْرَ أَحَدُ الْجَمَالَيْنِ

222/1611. "When one of you proposes to a woman, let him enquire about her hair, as he would about her beauty, for hair is one of the two beautiful things" (Fabricated).

Note:

Daylami has recorded this report in his "*Musnad al-Firdaws*" (1/1/110) tracing it through Is-haq b. Bishr al-Kahili, `Abdullah b. Idris Madini, Ja'far b. Muhammad, his father, his grandfather, ending with `Ali.

In this report it is Is-haq who is the fabricator. Dara Qutni said about him, "The man used to fabricate reports."

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Another *hadith* has been quoted by Dara Qutni who traces it through another fabricator and liar Hasan ibn `Ali `Adawi. Both Ibn Jawzi and Suyuti have quoted this report and declared it fabricated.

۲۲۳ - كَانَ يَلْعَنُ الْقَاسِرَةَ، وَالْمَقْشُورَةَ

223/1614. "He used to curse professional scalers and a woman who got her face scaled" (Weak).

Note:

Imam Ahmed has recorded this report (6/250) tracing it through Abdus Samad, Umm Nahar bint Rifa' who said that Amina bint `Abdullah told her that when she went to see `A`isha she told her that "He used to curse..."

The *hadith* however is weak because, as Haythami has pointed out there are two women transmitters whom we do not know viz. Amina and Umm Nahar.

As for Amina she seems to be the Qaisiyyah about whom Husaini has said that Ja'fer b. Kaisan used to quote *ahadith* through her, but her person is not known (in detail). As for Umm Nahar I could not locate her in the biographies.

The *hadith* has another version in *Musnad* Ahmed. This one through Karima bint Hammam who says that she heard `A`isha (ra) say: "O women. Beware of scaling your faces." So a woman asked her: "How about dying the hair." She said: "There is no harm in that, but personally I do not like it since my beloved (*saws*) did not like its smell." Abu Da`ud (4164) and Nasa'i (2/280) have also recorded this version but the report is weak because of the presence of Karima whom no one has declared trustworthy; although Hafiz has, in his "*Taqrib*," declared that she could be accepted if there are other versions supporting what she relates.

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Ibn Jawzi has another version to report in which `A'isha (ra) reports that: "The Prophet disapproved of those who lacerate the skin, shave it, aperture it or scale it." However, he does not write down the chain of transmitters and hence the report cannot be accepted.

In the light of the above, the *hadith* remains weak and cannot be used in legal rulings. I chose to present these details because I happened to see the commentary on *Surah Nur* (whose Arabic version has been published) in which Abu al-A'la Mawdudi states the *hadith* and then writes: "These rulings (about the scaling or cleaning of the facial skin by women: tr.) have been reported to us through trustworthy *ahadith* found in the six *Sahih* collections, as well as in *Musnad* Ahmed and reported through such figures as `A'isha (ra)." But, the fact is that the *ahadith* are not in the six *Sahih* collections. In fact it is a weak *hadith* and I would like to warn the scholars that they ought not to build religious rulings based on weak reports.

۲۲۴- أشد الناس - يعني عذابا - يوم القيامة من قتل نبي، أو من قتله
نبي، أو قتل أحد والديه، والمصورون، وعالم لم ينتفع بعلمه

224/1617. "The severest of tortured on the Day of Judgement will be someone who killed a Prophet, whom a Prophet killed, who killed one of his parents, an artist who made human figures and a scholar who did not make use of his knowledge (to reform himself)" - Very weak.

Note:

The *hadith* is weak as a whole for a variety of reasons. However, the part without the mention of the parents or the scholar is true and reliable.

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۲۲۵- أُحَدِّثُ هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ، إِنَّهُ عَلَى بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ،
وهذا عِبْرٌ جَبَلٌ يُبْغِضُنَا وَنُبْغِضُهُ، إِنَّهُ عَلَى بَابٍ مِنْ أَبْوَابِ النَّارِ

225/1618. "This Mount Uhud loves us and we love it. It will be placed at one of the gates of Paradise. And it is different from the Mount `Ayr that we hate and which hates us. It will be one of the gates of Hell" (Weak).

Note:

Only the first part which says that "Mount Uhud loves us," is authentic. The rest is untrustworthy.

۲۲۶- مَنْ تَوَضَّأَ فَمَسَحَ بِثَوْبٍ نَظِيفٍ فَلَا بَأْسَ بِهِ، وَمَنْ لَمْ يَفْعَلْ فَهُوَ
أَفْضَلُ، لِأَنَّ الْوَضُوءَ نُورٌ يَوْمَ الْقِيَامَةِ مَعَ سَائِرِ الْأَعْمَالِ

226/1683. "He who wiped himself with a clean cloth after ablution did nothing wrong. But if he didn't, then that is better. That is because ablution will be a cause of 'Light' (nur) on the day of Judgement along with all other good deeds" (Very Weak).

Note:

A narrator called Nashib b. `Amr falls in the chain of transmitters. He was untrustworthy as declared by Bukhari and Dara Qutni.

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۲۲۷- أَتَانِي جِبْرِيلُ بِقَدَرٍ فَأَكَلْتُ مِنْهَا، أُعْطِيتُ قُوَّةَ أَرْبَعِينَ رَجُلًا فِي الْجَمَاعِ

227/1685. "Jibra'il came to me with a pot wherefrom I ate. As a result I have been given the sexual strength of 40 men" (Batil).

Note:

Ibn Sa'd (1/374), has recorded it but the *hadith* has no basis.

۲۲۸- أَتَانِي جِبْرِيلُ بِهَرِيسَةٍ مِنَ الْجَنَّةِ، فَأَكَلْتُهَا، فَأُعْطِيتُ قُوَّةَ أَرْبَعِينَ رَجُلًا فِي الْجَمَاعِ

228/1686. "Jibra'il came to me with pudding from Paradise, I ate thereof and have been given the sexual prowess of 40 men" (Fake).

Note:

Ibn 'Adiyy has quoted this report in his "*Al-Kamil*" (1/165), and Ibn Jawzi in his "*Al-Mawdu'at*" (3/17), both tracing it through Salam b. Sulayman, Nahshal, Dahhak and finally Ibn 'Abbas. Ibn Jawzi, however, adds that this person Salam used to relate unwholesome stories. I say, (Albani) that this is the same Salam al-Mada'ini the "Tall" about whom Hafiz said in his "*Taqrib*": "An abandoned (reporter)." His master was Nahshal, who was worse than him. Ibn Jawzi has in fact declared him a liar.

There are other versions also of this report but none without some weakness.

۲۲۹- اتَّخَذُوا الدِّيكَ الْأَبْيَضَ فَإِنَّهُ صَدِيقِي وَعَدُوٌّ عَدُوِّ اللَّهِ، وَكُلُّ دَارٍ فِيهَا دِيكٌ أَبْيَضٌ لَا يَقْرُبُهَا الشَّيْطَانُ وَلَا سَاحِرٌ

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229/1695. "Keep white roosters at home for it is my friend and an enemy to the enemy of Allah. Devils and magicians do not enter a house wherein is a white rooster" (Fabriced).

Note:

Hazimi has reported this in his "*Al-Fasil*" (2/41) tracing it through Ma`lal b. Buqail, Muhammad b. Muhsin, Ibrahim ibn Abi `Ablah and Anas b. Malik. He adds: "This is a strange report and has not come to us through any other set of transmitters. More than one of the narrators in this chain is unknown."

I (Albani) say: "Muhammad b. Muhsin (is known) about whom Dara Qutni has said that he used to fabricate *ahadith*."

Tabrani has also reported this *hadith* through Muhammad b. Muhsin about whom Al-Haythami has said: "The man was a liar." Munawi also agrees with this assessment.

۲۳۰ - خَلِيلِي مِنْ هَذِهِ الْأُمَّةِ أُوَيْسُ الْقَرْنِيِّ

230/1707. "My *khalil* in this Ummah is Uways al-Qarni" (*Munkar*).

Note:

Ibn Sa`ad has narrated this one in his "*Al-Tabaqat*" (6/113), from whom Ibn `Asakir has copied (3/107/2) through Sallam b. Miskeen.

I (Albani) say that all the narrators are reliable except that one of them, Sallam b. Miskeen, is from the third generation. He must have heard it from a Follower (*Taba`i*) but does not name him. Further, the *hadith* is *munkar* for another reason. A *hadith* of Muslim and others goes against it in meaning. That *hadith Sahih* says: "I disown

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that I should have a *Khalil* from among you. Allah has made me His own *Khalil* as He made Ibrahim a *Khalil*. Were I to take someone a *Khalil* I would have taken Abu Bakr as my *Khalil*.

[Lit, *Khalil* is “a friend”. But in Islamic terminology it indicates a status: Au.].

٢٣١- خَمْسٌ مِنَ الْعِبَادَةِ: قِلَّةُ الطَّعَامِ عِبَادَةٌ، وَالْقُعُودُ فِي الْمَسَاجِدِ عِبَادَةٌ، وَالنَّظَرُ فِي الْمُصْحَفِ مِنْ غَيْرِ قِرَاءَةِ عِبَادَةٌ، وَالنَّظَرُ فِي وَجْهِ الْعَالِمِ عِبَادَةٌ، وَأُظُنُّهُ قَالَ: وَالنَّظَرُ فِي وَجْهِ الْوَالِدَيْنِ عِبَادَةٌ

231/1710. “Five things are acts of worship: Dieting is worship; sitting in the mosques is worship; looking into the Qur’an without recitation is worship; looking into the face of a scholar is worship; and I believe (the transmitter was doubtful), to look into the face of the parents is worship” (Very weak).

Note:

`Afifuddin Abu'l Ma`ali has recorded it in his “*Fad'l 'Ilm*” (1/115) tracing it through Sulayman ibn'l Rabi` al-Nahdi, Hammam b. al-Muslim, Ibn Jurayj, `Ata` and Abu Hurayrah. But the report is very weak since Sulayman had been abandoned by Dara Qutni, and his Sheikh Hammam b. Muslim was of the same caliber.

٢٣٢- تُضَاعَفُ الْحَسَنَاتُ يَوْمَ الْجُمُعَةِ

232/1765. “Good deeds of a Friday are doubly rewarded” (Fabricated).

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Note:

Tabrani has recorded it in his “*Al-Awsat*” (2/48) tracing it through Hamid b. Adam, Al-Fadl b. Musa, Muhammad b. `Amr, Abu Salamah, and Abu Hurayrah, adding his remark, “the *hadith* has not been narrated from Muhammad b. al-`Amr except by Al-Fadl.”

I (Albani) say this person is reliable. But the problem is in Hamid b. Adam who has been declared a liar by Jauzajani and Ibn `Adiyy. Ahmed b. `Ali al-Sulaymani has counted him among those who came to be known as fabricators.

۲۳۳- من قَلَمَ أَظْفَرَهُ يَوْمَ الْجُمُعَةِ وَقِيَّ مِنَ السُّوءِ إِلَى مِثْلِهَا

233/1816. “Whoever clipped his nails on a Friday is saved from evils until the next Friday” (Spurious).

Note:

Tabrani has recorded this report in his “*Al-Awsat*” (1/50) tracing it through Ahmed b. Thabit, Farkhuwayh al-Razi, al-`Ala’ b. Hilal al-Ruqi, Yezid b. Zurai`, Ayyub, Ibn Abi Mulaika, and, finally, `A`isha. But he adds: “No one narrates through Ayyub except Yezid and no one narrates through him except al-`Ala’. Further, Farkhuwayh is the only one who narrates it.”

I (Albani) say the man was a liar as asserted by Ibn Abi Hatim. Munawi says he is a weak reporter whose weakness many traditionists have failed to notice.

The *hadith* has also been traced through other chains, but they are all weak.

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۲۳۴- الغيبة أشد من الزنا، إن الرجل يتوب فيتوب الله عليه، وإن صاحب الغيبة لا يُغفر له حتى يغفر له صاحبه

234/1846. "Backbiting is worse than adultery. A man (who has sinned) seeks Allah's forgiveness and he is forgiven. But a backbiter will not be forgiven until the person he slandered forgives him" (Very Weak).

Note:

Salafi has narrated it in his "*Al-Tuyuriyyat*" (1/173) and so has Abu Musa al-Madini in his "*Al-Lata'if*" (1/4) but adds that one transmitter - Da'ud b. Muhabbar has been alleged to be a liar.

Nonetheless, there is another problem with the *hadith*. It is in the person of 'Abbad b. Kathir about whom Hafiz has said: "Abandoned." Adds Ahmed: "He used to narrate fake reports." Tabrani has a similar opinion about him.

Ibn Abi Dunya, Tabrani, Al-Daynuri, Wahidi, have all reported this *hadith* through various narrators but all of them with serious weaknesses.

۲۳۵- كان يُصَافِحُ النِّسَاءَ وَعَلَى يَدِهِ ثَوْبٌ

235/1858. "He (the Prophet) used to shake hands with women with a piece of cloth (wrapped) around his hand" (Weak).

Note:

Ibn `Abdul Barr has reported it in "*At-tamhid*" as well as Abu Da'ud in his "*Marāsil*." But both the narrations stop at a *Tabe'i*

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(follower) and do not mention the Companion from whom they took it. Other compilers have also mentioned this *hadith* in their works but with various weaknesses.

The report rather, viz., “I do not shake hands with women,” is more authentic. It has come through reliable narrators.

۲۳۶- من وقر صاحب بدعة فقد أعان على هدم الإسلام

236/1862. “Whoever paid homage to an innovator (a *bid'a*) helped in the destruction of Islam” (Weak).

Note:

Several compilers have reported this *hadith* through various narrators. However, none is without a serious shortcoming. For instance one chain of narration has a narrator called Khashani. Ibn Hibban says about him that he used to pass on strange reports. Another narrator, Hasan bin Yahya had been abandoned by the *hadith* compilers.

Another line of narration has Ahmad b. Mu'awiyya b. Bukayr in it who has been reported as stealing the chain of narration from others. Yet another report preserved by Ibn al-A'rabī has Da'ud b. al-Mukhabbar as one of the transmitters who was a liar. Hence, as a whole the *hadith* is untrustworthy.

۲۳۷- سَيِّدُ بَنَى دَارًا، وَاتَّخَذَ مَأْدِبَةً، وَبَعَثَ دَاعِيًا، فَالسَّيِّدُ الْجَبَّارُ،
وَالْمَأْدِبَةُ الْقُرْآنُ، وَالذَّارُ الْجَنَّةُ، وَالِدَاعِي أَنَا، فَأَنَا اسْمِي فِي الْقُرْآنِ مُحَمَّدٌ،
وَفِي الْإِنْجِيلِ أَحْمَدُ، وَفِي التَّوْرَةِ أَحِيدُ، وَإِنَّمَا سُمِّيتَ أَحِيدَ لِأَنِّي أَحِيدٌ عَنِ
أُمَّتِي نَارِ جَهَنَّمَ، وَ أَحِبُّوا الْعَرَبَ بِكُلِّ قُلُوبِكُمْ

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237/1865. "The Master built a house and then threw a party. He sent a man to invite the people. The Master is (Allah) the Omnipotent, the food (served at the party) is the Qur'an, the house is Paradise and the caller is me. Therefore my name as mentioned in the Qur'an is Muhammad, in the Gospels Ahmed, in the Torah Ahyed. I have been named Ahyed because I will be a shield for my *ummah* against the Fire. And, love the Arabs with all your heart" (Fabricated).

Note:

Ibn 'Adiyy reports it (2/16) tracing it through Ishaq b. Bishr al-Khurasani, Jurayj, 'Ata', ending with Ibn 'Abbas, adding by way of his (Ibn 'Adiyy) comment: "His traditions are all strange and have not been quoted by others."

Dhahabi adds: "He was dumped aside. 'Ali ibn al-Madani and Dara Qutni have accused him of lying."

[Nonetheless, it is this version that Albani and others have declared fabricated. But there are several *ahadith*, in Bukhari, *Tuhfatu al-Ahwadhi* and others, of similar meaning, (i.e., about the party), but without the portion: "Therefore my name ... to end": Au.].

۲۳۸- مَنْ لَا حَيَاءَ لَهُ فَلَا غِيْبَةَ لَهُ

238/1866. "He who has no shame may not be spared backbiting" (Very Weak).

Note:

Ibn 'Asakir records it (1/306/15) tracing it through Abu Bakr al-Khara'iti, Muhammad b. 'Abdul Rahman as-Sarraj al-Ruqi, Sulayman b. 'Abdul Rahman b. Shurahbeel, Al-Hakam b. Ya'la b.

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`Ata al-Muharabi, `Abdullah b. Wahab, Ibn Jurayj, `Ata' and Ibn `Abbas.

But I (Albani) say, this is a very weak report because of Ibn Jurayj and Hakam b. Ya'la. Abu Hatim has said about the latter that his *ahadith* are not acceptable for he used to pass on *munkar* reports. Abu Zur'a and Bukhari (as reported in *Al-Lisan*) have the same opinion of the man. However, it is strange that Suyuti has quoted this *hadith* in his "*Jami' al-Saghir*" and Munawi has also passed over it without a comment.

٢٣٩- أُحَذِّرُكُمْ سَبْعَ فِتْنٍ تَكُونُ بَعْدِي: فِتْنَةٌ تُقْبِلُ مِنَ الْمَدِينَةِ، وَفِتْنَةٌ فِي مَكَّةَ، وَفِتْنَةٌ تُقْبِلُ مِنَ الْيَمَنِ، وَفِتْنَةٌ تُقْبِلُ مِنَ الشَّامِ، وَفِتْنَةٌ تُقْبِلُ مِنَ الْمَشْرِقِ، وَفِتْنَةٌ تُقْبِلُ مِنَ الْمَغْرِبِ، وَفِتْنَةٌ مِنْ بَطْنِ الشَّامِ، وَهِيَ السُّفْيَانِي

239/1870. "I warn you of seven tribulations after me: one coming from Madinah, another from Makkah, another from Yemen, another from Syria, another from the east, another from the west, and another from the heart of Syria...and this one will be Sufyani" (Very weak).

Note:

Hakim has traced it through Nu'aym b. Hammad, Yahya b. Sa'id, Walid b. `Ayyash the brother of Abu Bakr `Ayyash, Ibrahim, `Alqamah who said that Ibn Mas'ud said that the Prophet (*saws*) said these words, and then Ibn Mas'ud added: "Some of you will face the first of these while others of this *Ummah* will face the last one." Having heard this Walid b. `Ayyash added: "The tribulation of Madinah was due to Talha and Zubayr, that of Makkah due to `Abdullah b. Zubayr, of Syria due to the Banu Umayyah, and that of

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the East because of these....” (It’s not clear what he meant by “these”: Au.).

While reporting the above, Hakim has said that the line of narrators is reliable. But Dhahabi has rejected his assessment saying: “This is one of those curious reports that Nu`aym narrated.”

I (Albani) say: “He has even been accused of lying.”

[By the textual word *Sufyani*, the allusion is to Abu Sufyan’s progeny.

٢٤٠ - احرموا اَنْفُسَكُمْ طِيبَ الطَّعَامِ، فَإِذَا قَوِيَ الشَّيْطَانُ أَنْ يَجْرِيَ فِي
الْعُرُوقِ بِهِ

240/1879. “Deny yourselves delicious food.
Delicious food helps Satan run through the veins
(in your body)” - Fake.

Note:

Abul Hasan al-Qazwini has preserved it in his “*Al-Amāli*” tracing it through Az-har b. Jameel the Master of Banu Hashim, Bazayya` b. Abu Khalil al-Khaffaf, Hisham b. `Urwah, he through his father, and he through `A`isha (ra). Ibn Zayyat has also recorded the *hadith* in his collection of “Hadith” (1/2).

Ibn Jawzi however has placed it among the fabricated ones saying: “Bazayya` Abu Khalil stands accused.” Suyuti also agrees with him in his “*Al-La`ālī*” (2/320) and so does al-`Iraqi.

Further, the statement happens to contradict the Qur’an.

٢٤١ - مَنْ أَعْيَتْهُ الْمَكَاسِبُ فَعَلَيْهِ بِمِصْرَ، وَ عَلَيْهِ بِالْجَانِبِ الْغَرْبِيِّ مِنْهَا

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241/1884. "Whoever has difficulties earning his livelihood may repair to Egypt and select the Western side of it" (Weak).

Note:

Ibn 'Asakir recorded this report (1/112/17), tracing it through Salim b. Mansur, who said, "I was told by my father, he by Ibn Lehi'ah, he by Abu Qubayl, he by 'Abdullah ibn 'Amr who said that the Prophet (saws) said these words.

But the chain of transmission is filled with weak narrators. First, Ibn Lehi'ah: he had lost his memory. Second, Mansur. He is the same as Ibn 'Ammar the sermonizer. Dhahabi listed him in his "*Al-Mizān*" noting that Ibn 'Adiyy thought he was worthless in Hadith. Third, Salim b. Mansur. Dhahabi placed him in his "*Al-Du'aḥā*" (the weak ones), and remarked that the Baghdadi scholars have passed unhappy remarks about the man.

Munawi however did not make any remark about the report although in "*Al-Taysir*" one finds the words, "(the report) has an untrustworthy chain."

٢٤٢ - مَنْ حَمَلَ جَوَانِبَ السَّرِيرِ الْأَرْبَعِ، كَفَّرَ اللَّهُ عَنْهُ أَرْبَعِينَ كَبِيرَةً

242/1891. "He who gave his shoulder to the four corners of a coffin, will have Allah forgive his forty major sins" (*Munkar*).

Note:

The report is in "*Al-Kamil*" of Ibn 'Adiyy, "*Al-Awsat*" of Tabrani. They traced it through Muhammad b. 'Uqbah Al-Sadussi. He said that he was told by 'Ali b. Abi Sarah, he by Thabit al-Bunani, he by Anas b. Malik. Tabrani then added, "This report is

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not narrated through Anas except by this chain in which narration 'Ali stands alone."

I (Albani) say, this man is very weak. Bukhari said about him, "His narrations are of suspicious nature." In fact, Abu Da'ud said that his reports were ignored. Ibn Hibban said, "His reports carry consists more of strange reports than the trustworthy ones. Therefore, they abandone him." Dhahabi used this report as an example of distrust of the man. Similar reports reach us with a variety in narrators. But, all equally untrustworthy.

٢٤٣- لِيَسْتَرِ أَحَدُكُمْ فِي الصَّلَاةِ بِالْخُطِّ، وَبِالْحِجَرِ، وَبِمَا وَجَدَ مِنْ شَيْءٍ، مِنْ أَنْ الْمُؤْمِنُ لَا يَقْطَعُ صَلَاتَهُ شَيْءٌ

243/1896. "One of you ought to cover his Prayer (area) with a line (on the ground, in front), or with a stone, or anything that he finds despite the fact that nothing breaches a believer's Prayer" (Munkar).

Note:

Ibn 'Asakir recorded this report (2/359/1) through Hamza b. Yusuf Ijazah. He said that it was narrated to him by Abu Ahmad Muhammad b. Ahmad Ghatriif, he by Is-haq b. Abu 'Imran Isterabadi, Hayyun b. Mubarak al-Busri - in Egypt - he by Muhammad b. 'Abdullah Al-Ansari, he by his grandfather, he by Anas.

This chain is entirely reliable except for Hayyun. This is Ibn Jawzi's assesment. The report is also in "*Tārikh Jurjan*" authored by Yahya b. Yusuf Sahmi (p. 474, number 1073). Nevertheless, this *hadith* contradicts several trustworthy *ahadith*.

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٢٤٤ - إن في الجنة نهرًا يقال له رجب، ماءه أشد بياضًا من اللبن، و
أحلي من العسل، من صام من رجب يوما واحدا سقاه الله من ذلك
النهر

244/1898. "Paradise has a spring called Rajab.
(Its water is whiter than milk and sweeter than
honey). Allah will offer the man a drink from this
spring who fasted a single day of Rajab" (Batil).

Note:

Abu Muhammad Khallal has recorded this report in his "*Fadl Shahr Rajab*", as has Daylami (1/2/28), and Asbahani in his *Tarhib*, tracing it through Mansur b. Yezid Asadi, Musa b. 'Imran and Anas b. Malik. The chain however consists of unknown narrators. I don't know who this Musa b. 'Imran is. Daylami gives the name as Musa b. 'Abdullah b. Yezid. As for Mansur b. Yezid, Dhahabi wrote about him that the man is unknown and the report is baseless.

One or two other experts have also expressed their doubts.

٢٤٥ - أَوْحَى اللَّهُ إِلَى مَلَكٍ مِنَ الْمَلَائِكَةِ أَنْ أَقْلِبْ مَدِينَةَ كَذَا وَكَذَا عَلَى
أَهْلِهَا، قَالَ: فَقَالَ: يَا رَبِّ إِنَّ فِيهَا عَبْدًا لَمْ يَعْصِكَ طَرْفَةَ عَيْنٍ، قَالَ أَقْلِبْهَا
عَلَيْهِ وَعَلَيْهِمْ، فَإِنْ وَجَّهَهُ لَمْ يَتَمَعَّرْ فِي سَاعَةٍ قَطْ

245/1904. "Allah (swt) sent His command to
one of His angels: 'Turn such and such a town
upside down over the heads (of its inhabitants).'
The angel asked, 'O My Lord! One of Your slaves
who has never sinned against You - not even for a
moment, dwells therein!' Allah said, 'Turn it
upside down - on him and on all of them. For,
never did this man's face darken even once (out of
anger) for My sake'" (Very weak).

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Note:

Ibn al-A`arabi has recorded it in his “*Mu`jam*” (1/199) narrating it through `Ubaid b. Ishaq al-`Attar, `Ammar b. Saif - and he was a reliable Sheikh - A`amash, Abu Sufyan and Jabir b. `Abdullah.

But this `Ammar b. Saif has been treated as an unreliable narrator by Dhahabi in his “*Ad-Du`afa*”. Dara Qutni and others have said that he had been abandoned.

As for the words “and he was a reliable Sheikh,” falling in between the chain of narrators, it looks like these are the words of `Ubaid b. Ishaq. He was himself, however, marked out as a weak reporter, as stated by Dhahabi.

٢٤٦- كادت التَّيْمَةُ أَنْ تَكُونَ سِحْرًا، وَكَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا

246/1905. “Backbiting is almost equal to black magic and poverty almost equal to unbelief” (Fake).

Note:

This *hadith* has been reported by `Afif b. Muhammad Al-Khatib in his “*Al-Manzoom wa al-Mansur*” (2/188) through Muhammad b. Yunus al-Qurashi, Thana al-Mu`alla b. Fadl al-Azadi, Sufyan b. Sa`id, al-A`mash Yezid al-Ruqqashi ending with Anas.

But this chain of narration is a fabrication since Muhammad b. Yunus - who was al-Kudaymi - was a fabricator. In addition two other narrators, Thana al-Mu`alla and Fadl al-Azadi, are also untrustworthy.

The second half of this *hadith* has come to us through other sources also but all of them unreliable.

[The second part of the above report in fact is a statement of `Ali ibn Abi Talib: Au.].

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۲۴۷- لَا تُزُولُ قَدَمًا عَبْدٌ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ: عَنْ عُمْرِهِ
فِيمَا أَفْنَاهُ، وَعَنْ جَسَدِهِ فِيمَا أَبْلَاهُ، وَعَنْ مَالِهِ فِيمَا أَنْفَقَهُ وَ مِنْ أَيْنَ
اِكْتَسَبَهُ، وَعَنْ حُبِّنا أَهْلَ الْبَيْتِ

247/1922. "A man will not be able to move from his place on the day of Judgement until he has been questioned about four things: About his time as to where he spent it, about his body as to where he used it, about his wealth as to how he earned it and how he spent it, and about (his love of) my folks" (Inauthentic with this addition; i.e., "about [his love of] my folks").

Note:

Tabrani has recorded it in his "*Al-Kabir*" (vol.3, 112/2) tracing it through al-Haytham b. Khalf al-Dauri, Ahmed b. Muhammad b. Yezid b. Sulaym Maula banu Hashim, Hasan b. Hasan al-Ashqar, Hushaym b. Bashir, Abu Hashim, Mujahid and finally Ibn 'Abbas.

The chain of narrators is reliable except for Husain al-Ashqar who has been declared a "weak" reporter by the majority of Hadith experts. Some of them have even accused him of lying. He is known to be a fanatic Shi'a'i.

Further, another narrator in this *hadith* is a somewhat shoddy character. It is Hushaym b. Bashir. He used to mix up chains of narration as Hafiz has said in his "*Al-Taqrīb*," which explains several other sources of this *hadith*.

The *hadith*, however, is authentic without the addition of the last phrase, viz., "and, about his love of my folks."

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[That is, the four things that will be questioned about are 1) time, 2) body, 3) how wealth was earned and 4) how it was spent. This much is authentic: Au.]

٢٤٨ - يَدْخُلُ فَقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ الْأَنْبِيَاءِ بِأَرْبَعِينَ خَرِيفاً

248/1926. "Poor Muslims will enter Paradise 40 years earlier than the Prophets" (Baseless).

Note:

Ahmed has recorded it in his "*Musnad*" (3/324) tracing it through `Amr b. Jabir, Abu Zur`ah al-Hadrami, and Jabir b. `Abdullah al-Ansari.

The *hadith* is baseless because of the presence of `Amr b. Jabir about whom Dhahabi has said: "A destroyer."

Ahmed himself has said that he used to pass on strange reports through Jabir and that "I have been told that he was a liar."

Nasa'i is also skeptic about this person.

However, the narration that is trustworthy is the one in which it is the "wealthy" that have been cited instead of the Prophets as entering Paradise 40 years after the poor of this Ummah.

٢٤٩ - الْحِتَانُ سُنَّةٌ لِلرِّجَالِ، مَكْرَمَةٌ لِلنِّسَاءِ

249/1935. "Circumcision is a Sunnah for men and an honor for women" (Weak).

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Note:

It is a narration of Usma al-Hudhali, (the father of Abu Mulayh), Shaddad b. Aws, and ‘Abdullah ibn ‘Abbas.

Usama’s narration comes through ‘Abbad b. al-‘Awwam, Hajjaj, Abu Mulayh b. Usama, his father. This version is in Ahmed (5/75). This chain is trustworthy except for Hajjaj. He is the son of Artat who dropped narrators when reporting.

Bayhaqi has also reported this hadith (8/325), tracing it through Ibrahim b. Hajjaj and Hafs. Bayhaqi then said, “Hajjaj b. Artat is not to be relied on.”

As regards Shaddad’s report, it is recorded in Tabrani’s “*Al-Mu`jam al-Kabir*” (7112) as also Ibn ‘Asakir in his “*Tārikh Dimashq*.” There are other chains in which Hajjaj reports from Mak-hul. But Bayhaqi said that the report is truncated. Ibn Abi Hatim said the same thing in his “*Ilal*.”

Finally, the narration of Ibn ‘Abbas. It comes through Walid b. Walid, Ibn Thawban, Muhammad b. ‘Ajlan, ‘Ikrimah and, finally, Ibn ‘Abbas. It is in Tabrani’s “*Al-Mu`jam al-Kabir*” as well as in Bayhaqi’s collection. But there has been great disagreement over this report. The tilt is towards its rejection as a hadith. There are one or two other chains of narration, but equally weak.

٢٥٠ - مَنْ لَمْ يَقْبَلْ رُخْصَةَ اللَّهِ، كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ جِبَالِ عَرَفَةَ

250/1949. "One who did not accept a concession (*rukhsa*) granted by Allah (*swt*) has a sin upon him equal to Mount ‘Arafah” (*Munkar*).

Note:

Ahmed has recorded this *hadith* in his “*Al-Musnad*” (2/71), as has Humayd in his “*Al-Muntakhab*” (2/91) and Ibn ‘Abdul Hakam

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in his “*Futuh Misr*” (265, 292) tracing it through Ibn Lahî`a, Abu To`mah who says: “I was with Ibn `Umar when a man came up and said: ”O Abu `Abdul Rahman (i.e., Ibn `Umar), I`m strong and so, can I fast while traveling?” It is then that Ibn `Umar quoted the *hadith* in question.

Nonetheless, Ibn Lahî`a is untrustworthy since he used to mix up chains of narration. He was also a forgetful man. Bukhari has also refused to rely on him.

مفت

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A remarkable thing about Islam is the authenticity of its sources: the Qur'an and the Prophetic sayings. The Qur'an takes care of itself. Its inimitability guarantees that it will remain unaltered to the end of the world. But the Prophetic sayings are less inwardly guarded. The early scholars of Islam therefore, quickly set about documenting the trustworthy reports. But that was no guarantee against fresh incursions of the untrustworthy ones. Preachers, zealots, ascetics, pamphleteers, story-tellers and ignorant Samaritans of every age give currency to old spurious narratives and add a few of their own invention. In their early phase these remain in verbal circulation. But when they begin to infiltrate into written works, the scholars spring to action to purge them out. The cycle goes on. This present work, selected from five different sources, is a short collection of such reports as falsely attributed to the Prophet of Islam.

The Author

Syed Iqbal Zaheer is perhaps no stranger to the reading public. Author of a dozen books and translations, his most important contribution so far is his detailed but authentic commentary on the Qur'an "Ishraq al-Ma'ani" rightly sub-titled, "A Quintessence of Qur'anic Commentaries." Half of the Qur'an has so far been covered in seven volumes.



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